

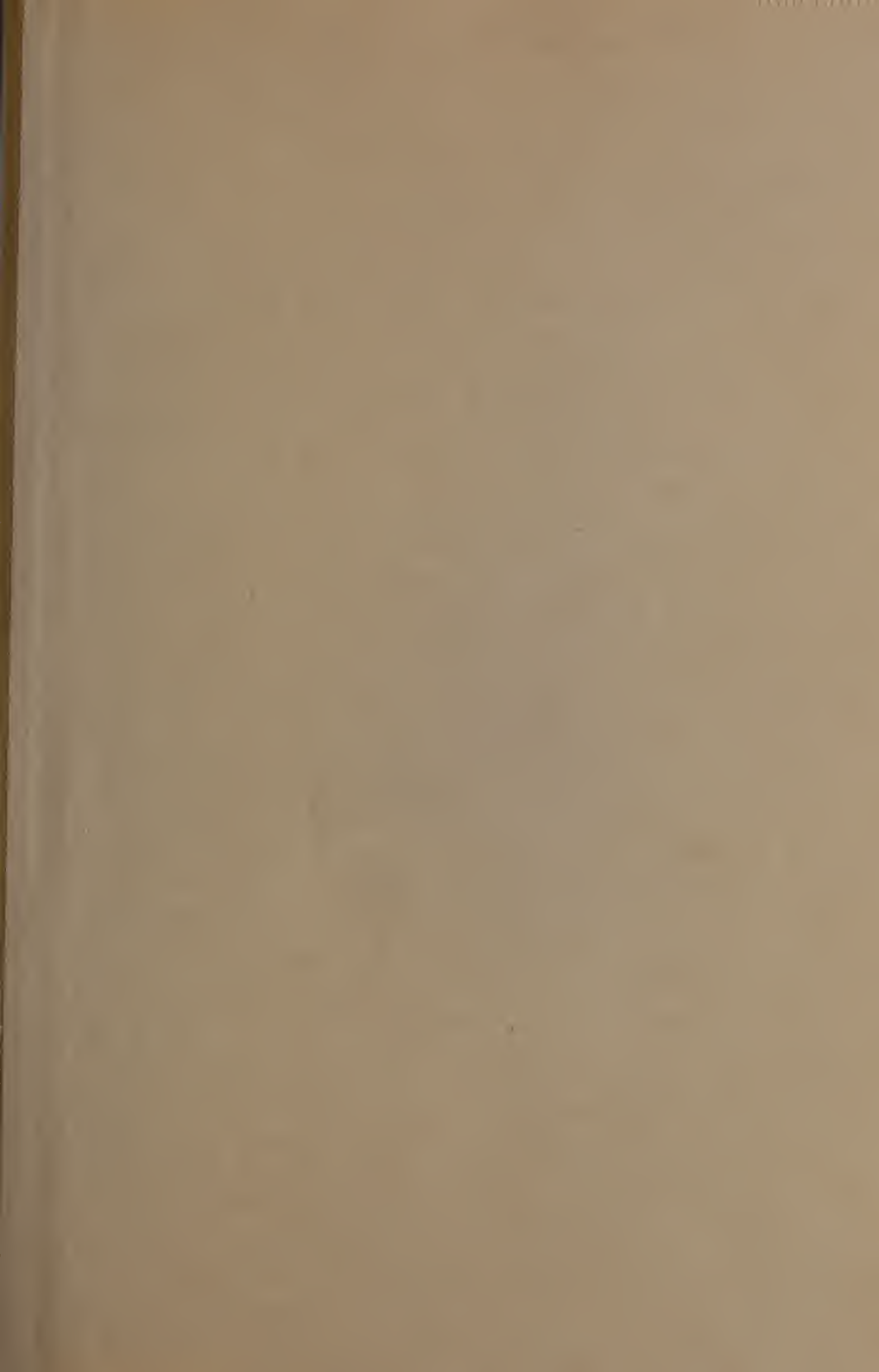
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"GETTING  
ON THE  
TRAIN WAS  
THE MOST  
DIFFICULT  
THING WE  
HAD TO DO"



"IT WAS  
EASIER TO  
GO IN AND  
OUT  
THROUGH  
THE  
WINDOWS"



"PEOPLE  
TRAVEL  
ALL OVER  
THE CARS"



PRESENT-DAY TRAVEL IN MEXICO  
See "How We Went to Guadalajara," page 260

# The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CHAS. E. BETTICHER, Jr., Managing Editor

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No. 4

## THE PROGRESS OF THE KINGDOM

SIX months of the fiscal year had passed on the first day of March. When the Executive Committee met on the fourteenth of that month it had before it an encouraging report from the treasurer of the Board, showing that the receipts up to March first indicated a net increase of \$44,622.42. Of this, however, some \$34,000 was credited to interest, and therefore was not due to the direct giving of the Church. It was encouraging to know, nevertheless, that the parish offerings up to that time were \$14,000 in excess of last year, and that individuals had increased their gifts by more than \$2,000. There had been some falling off in the gifts of Sunday-schools and Auxiliaries, but as a whole the report was one for which to be deeply grateful, showing that the Church as a whole is making an effort to sustain its mission work and to meet the obligations of the year.

There is, of course, every reason why this condition should exist. In the splendid giving of last year, the Church began to realize how possible it is to meet the full apportionment. Many people who were interested first by the Emergency Campaign will un-

doubtedly continue as generous givers. Also the desire in this General Convention year to bring the missionary enterprise through without deficit should be an added stimulus. The actual achievement of the first six months goes far to reassure those who may have feared that, for one reason or another, the gifts to missions would suffer a serious diminution.

ELSEWHERE in this issue appears a statement from the President of the Board concerning the recent Congress on **The Panama Christian Work in Congress Latin - America** held at Panama.

The article is condensed from a statement which Bishop Lloyd has sent to the members of the Board. It should prove both illuminating and suggestive to the general Church.

This statement seems to justify the following conclusions as to the outcome of the Congress: (a) The Church was not betrayed into a false position; (b) the Church of Rome was not assailed; (c) Latin-America did not consider itself insulted; (d) the work of the Congress was constructive throughout and its results promise to be beneficial.

Should we not, all of us, review our previous convictions in the light of the above facts and act accordingly? Some of us—perhaps all of us—have been mistaken. Plainly it was far more men's advocacy of the Congress, or their opposition to it, which has created trouble within the Church, than the Congress itself.

The Congress is past; those who participated in it confidently expect that it will do great good. If this proves to be true, even those who opposed it will rejoice. May the Lent through which we are passing purge the Church of undesirable controversy!

**W**HY may not good habits be as easily formed as bad ones? In spite of all that is said to the contrary,

**An Excellent Habit**

it has yet to be proved that health is not as contagious as disease, and good as evil. These considerations are suggested by the recurrence of a striking incident. A year ago an unknown man entered the Church Missions House and left on the cashier's desk a thousand-dollar bill for General Missions, declining to give his name or to take any receipt therefor. On February 7th of the present year, the same man called in the same way, and again left a thousand-dollar bill for General Missions. He is evidently forming a habit. Who shall say that it is not a good one? Let us hope that, being thus made public, it may become contagious!

**I**F anything may rightly be called news of the Progress of the Kingdom, it is information such as that

**Pensions at Last!**

contained in the report concerning the Church Pension Fund just made public. The first \$1,000,000 of the \$5,000,000 necessary to put the Fund in operation has already been raised, and there is every reasonable expecta-

tion that the whole amount will be secured within a year from this date. So satisfied are the authorities that this will be the case that a resolution has been passed providing that after March 1st, 1917, the General Clergy Relief Fund—the prop on which the Church has leaned for many years in making such provision as was given to the needy clergy and their families—will merge into the Church Pension Fund, after which time all the work of providing for the aged clergy will be carried on under a single administration.

Bishop Lawrence of Massachusetts has agreed to give a year's time to this enterprise, and, leaving his diocese, has removed to New York for that purpose. To his energy and ability is due the fact that already one-fifth of the sum necessary has been provided. We have good reason to hope that in the near future the scandal of leaving her aged clergy destitute and helpless, which has long discredited the Church, will be removed. The Board of Missions has already expressed its willingness to co-operate in the plan and will pay the amount needed to secure pensions for clergy who are working under its auspices.

**I**N our March issue appeared an item stating that the request from Bishop Jones for a Bible and a bell,

**Generosity Abounding**

contained in his article in the February number, had been immediately answered. But there is still more to be told. On March 4th the bishop writes, saying: "Seeing your note in the March SPIRIT OF MISSIONS, in regard to the response made to my article on the church at Roosevelt, I want to tell you some more of the story. In the course of the next few weeks after the article appeared, I received offers for the church there of two bells for the belfry, seven Bibles for the lectern, two Com-

munion services, one set of altar linen, one brass cross for the altar and five dollars to get whatever else might be needed. I was quite overwhelmed by the generous response, and was glad to be able to get permission from the various donors to use the duplicates in other missions. Also you will be glad to know that the man who organized and is conducting the Sunday-school at Roosevelt is anxious to continue his college work and go out as a medical missionary in the foreign field, and I am arranging to help him to fulfill that ambition."

IT would seem, from the latest statements, that there is to be no monarchy in China after all. At any rate, in the daily

#### No Monarchy for China

press appears a statement from Peking, dated March 22nd, that a mandate of the state department had been issued announcing the abandonment of the monarchy and the resumption of the republic. The alleged cause for this action is that the revolutionary movements in China, which have sprung up since the announcement of the monarchical policy indicate that the people are not unanimous in its favor, therefore Yuan Shih Kai rejects the emperorship, resuming the presidency.

What there may be behind this, no one can quite say. Possibly the opposition of other nations to the change may have more influence in the matter than is generally admitted. So far as the immediate government of China is concerned, this decision will make but little difference. The time when a republican government—of, by and for the people—can be established in China, is not very near; meanwhile some strong man or men must control affairs while the people are learning what republicanism means, and while leaders are being developed who will be able to legislate honestly and efficiently.

AT its December meeting, the Board of Missions appointed a committee on the raising of the apportionment for the coming year. This was substantially the same committee which

#### The One Day's Income Fund

acted last year in the collection of the Emergency Fund. Before this committee there naturally and properly came the whole question of securing the full amount asked and needed for the current work. In connection therewith there were received representations from many persons urging that the plan recommended under the Emergency Fund of giving one day's income be continued and commended to the whole Church as a yearly practice. The committee considered this suggestion favorably, and put forth a statement requesting the clergy to bring the matter before their people.

Two things should be kept in mind, however. First, this is *not* another Emergency Fund. The emergency which existed last year was fully met, and every dollar of debt against the Board was cancelled. Yet there is a possible, and very probable emergency confronting us this year. Unless an amount equivalent to the entire apportionment is received there will be another deficit, and the Church, after having made her splendid and successful effort of last year, will be compelled to go to the General Convention with a report of indebtedness. One of the urgent obligations resting upon this committee is so to safeguard the work and stimulate the receipts that no such second emergency may arise.

A second thing to be remembered is that the apportionment is only a minimum gift—the very least with which the work can go on—and does not contemplate or permit any advance in the mission work. For some years the amount of the apportionment has been practically unchanged.

This means that the Board has been compelled to forego opportunities for advancement and to refuse many urgent appeals. It is the hope and belief of the committee that if the practice of giving one day's income in addition to all usual missionary giving became a permanent feature in the life of our communicants, not only would the future of the present work be guaranteed but some at least of the larger things to which God is calling us might be undertaken.

It was with this in mind that the Board last fall voted that the first \$50,000 of undesignated legacies should be used for the better equipment of work within the continental United States. This was a real step forward. It is in line with the determination of the Board to free the legacies from being swallowed up in current expenses, so that eventually the living Church would pay for the living work. Yet it means that \$50,000—if so much be received—will be removed from possible use to make up a threatening deficit, and that the gifts of the Church must, more nearly than in the past, be made to pay the bills of the current year.

With these considerations in mind, the giving of one day's income is being urged upon the Church, and especially upon the men of the Church. The women of the Auxiliary already have their plan for extra giving in the United Offering. At the last triennium they raised the splendid sum of \$302,500. Why should not the men of the Church—together, of course, with such women as feel moved to help—form the habit of laying each year upon God's altar for the advancement of His Kingdom, a day of their lives as a special thank-offering?

Let no one think that this renewed suggestion of one day's income is a mere catch-penny device, the result of having stumbled upon a fruitful source of revenue which it would be too bad to forego. It arises rather

from the fact that the movement has proved itself appealing, effective and spiritually useful to the Church. It has transformed a seeming tax into a free-will offering; a mechanical operation into personal devotion. It has enabled many parishes to give the full amount of their apportionment for the first time.

**A**T its convocation January 26th, the Diocese of Maine chose as successor to the late Bishop Codman, the Right Rev. Benjamin Brewster, D. D., missionary bishop of Western Colorado. Bishop

**Bishop  
Brewster  
Called to  
Maine**

Brewster, after careful consideration, has signified his acceptance of the office, provided the election be confirmed by the bishops and standing committees.

It is seven years since Bishop Brewster, then dean of the cathedral in Salt Lake City, was elected in succession to Bishop Knight to the District of Western Colorado. These years have been filled with energetic and devoted service in an exceedingly difficult field. The district has gone forward under his leadership, and he has won for himself the confidence and affection of his own people and of the general Church.

It was not strange that the Diocese of Maine should turn to a missionary bishop to fill its need. By far the largest portion of its territory is missionary ground of the most primitive sort. From Bar Harbor on the south coast to the wilderness stretches of Aroostook on the north, it presents almost every variety of missionary problem imaginable. A man of Bishop Brewster's experience and energy will find the work attractive. It is interesting and unusual that two brothers should be exercising the



episcopate within the confines of little New England.

To the missionary work of the Church, Bishop Brewster's going will be a distinct loss. He retires from his field with a record for efficiency and manly Christian leadership which is enviable indeed.

**T**HE Junior Clergy Missionary Association of the Diocese of New York has taken a leaf out of Baedeker, and sends out a small Religious Sight-seeing leaflet which sets forth an important

opportunity. Convinced that many members of choirs, brotherhoods, Sunday-schools and missionary societies would be interested and informed by seeing how the Church works in a great diocese, arrangements have been made to conduct parties on special tours of inspection and information. One of these is to the cathedral grounds in New York, with their important and interesting buildings, and includes also St. Luke's Hospital. A second is to the immigrant station at Ellis Island and the Seamen's Church Institute. Others cover the Tombs, police headquarters, the institutions on Blackwell's Island, and several of the charitable and philanthropic institutions connected with the City Mission, for which guides will be furnished on any afternoon, arrangements being made by telephone (Murray Hill, 6316). The Rev. Ernest E. Matthews is the director. It will certainly be the case that visiting Church people from outside the City of New York will be glad to avail themselves of this opportunity of seeing the important institutions which may be found in this great city. Certainly the enterprise and earnestness of the Junior Clergy Missionary Association in this matter are to be commended.

**T**HE national campaign of the Laymen's Missionary Movement is drawing to a close. The final event will be the national missionary congress in Washington, D. C., April 26-30, which will

bring together some 1,500 picked men from the entire country. Judging from the record made in the various conventions, this will be the greatest missionary event of recent years. The work done in the seventy-five cities which by that time will have been covered, shows a record far in advance of the campaign of six years ago. It is possible that when all reports are in it will be found that nearly 200,000 men have been reached. Los Angeles, California, had 5,600 paid registrations, and the total enrollment amounted to 6,300. This breaks all records for religious conventions in the history of the country. The national congress comes as the climax of the movement. In it the results will be summed up and an impetus given to use effectively the power generated.

It is as yet too soon to prophesy what will be the outcome of this campaign. Six years ago the Church profited greatly by the stimulus which was derived from the meetings. Perhaps it was because we, more than other Christians, needed awakening; but at any rate, to the first campaign of the Movement may be traced many of the good works and the good workers which have set forward our missionary enterprise in recent years. This winter the Church has again cooperated in the campaign—not everywhere with equal energy, sometimes only half-heartedly, occasionally not at all—but on the whole, the country over, we have had our share in the enterprise and may hope for corresponding results. It should be borne in mind, however, that the practical outcome of such a campaign will be

found in deepened interest, more earnest prayers, increased volunteering for missionary work and larger giving on the part of those who have only money to give. Unless some or all of these marks follow upon the conventions which have been held, the effort will have been worse than useless. Whether the enrollment has

been numbered by the hundreds or the thousands will not greatly matter unless something worth while remains after the convention has departed. It is for Church men and women in each community to bear these facts in mind and see to it—for their own sake and the Church's sake—that the inspiration of these gatherings is not lost.

## THE PANAMA CONGRESS

*By the Rev. Arthur S. Lloyd, D.D.*

Bishop Lloyd, who was in attendance at the Panama Congress, is sending to the members of the Board a statement concerning this gathering, which is in substance as follows:

THERE were present about three hundred delegates and visitors. About half of these were from Latin-America. The rest came from the United States, Canada and the nations in Europe. In addition there were perhaps one hundred and fifty visitors resident in Panama.

The conference met at the Tivoli Hotel in a pavilion which seated about five hundred people. Every day the papers published extended reports of the proceedings. One of these printed a detailed report in English.

Throughout, the discussions were untrammelled, every man speaking his mind with utmost frankness. I have never seen a more striking exhibit of intelligent restraint, nor heard discussion that was kept on a higher level. In my judgment the most notable statements made before the Congress were those of Bishop Oldham, of the Methodist Church, and Judge del Toro of Porto Rico—a Roman Catholic. These were published in full. The President being unable to be present, the address of welcome was made by the Secretary of State. It was most cordial. The Secretary declared himself a devoted Catholic, and

as such, on behalf of Panama, welcomed the Congress, stating that in his opinion only good could result from it.

I was told that the Spanish papers made no adverse criticism, and it was certainly true that as the Congress proceeded the atmosphere cleared, so that at the end, had it been deemed desirable to have an open-air meeting in the Plaza, which the authorities of the city had offered for that purpose, I believe only good-will and interest would have been exhibited. This was the more interesting because when Mr. Olcott—a delegate from New York, who carried with him a letter from some Roman dignitary here—went to call on the Roman Bishop with Dr. Mott before the Congress assembled, he found that gentleman very much disturbed on account of reports that had come to him from the United States. I understood that he was much relieved when assured that the Congress had no intention of assailing the Roman Church.

In my judgment, we have a right to expect not only that the results of the Congress will be of positive benefit to the work that is being done by the

various boards in Latin-America and to the Roman Church there, but also and inevitably that it will help towards the advancement of civilization and the extension of the Kingdom of God both there and here.

Four definite practical results seem reasonably assured.

1. The careful and conscientious work that was done in preparing the reports of the several commissions, produced the most complete and trustworthy statement of conditions in Latin-America that has ever appeared. These are to be published, and will probably be out by the first of September.

2. It may be said with safety that hereafter none will go into Latin-America with the idea that God's Kingdom can be advanced by denunciation of others.

3. It was made so clear that none but the best can be of any use in Latin-America that it is unlikely that incompetent or untrained persons will be sent there.

4. The work done by all concerned may be expected to go forward under a well-defined policy, based on definite knowledge, and the work of each will be strengthened by intelligent co-operation and mutual assistance.

At its last session the Congress expressed, without dissenting voice, its judgment that the best interests of the work in Latin-America will be served if the small committee already existing, which for several years has labored to bring the needs of Latin-America to the attention of the general public in the United States, should be enlarged. It is recommended that this committee shall be advisory, as it were, a general board of promotion. The particular duties laid upon it will involve providing suitable literature, help towards the advancement of education and of social righteousness. It will also keep in view the question as to when and where co-operation is desirable and

practicable. This committee will be expected to bring to the various boards doing work in Latin-America such recommendations as their knowledge of the situation and conference with the workers convince them will make for the advantage of the work to be done.

I had but one regret with regard to the Congress, and it became more acute as the discussions proceeded. I hoped that there would be a full delegation, representing, so to speak, the whole mind of the Church. Those whom the Board invited to attend the Congress on its behalf rendered service the value of which I do not believe can be measured, but more than once the discussion would have been enriched and the outlook expanded if the Congress could have had the counsel of certain people who I had hoped might be present.

I came away wishing that many others could have shared this experience with me. I am sure they would have found that their opinion that this Church can render positive service, not only to the people in Latin-America but to the Church there, had grown into a conviction that the American Church will be derelict if it does not respond generously to the appeal which those countries make to us for our assistance. Other boards called Protestant are doing and will render increasingly valuable service throughout Latin-America, but there seems to be no question that their work will be made more effective, as it will be of more permanent value, if the Church is present there in strength. Nor is it necessary to say that this Church ought to be the natural interpreter and intermediary between the Christian people who lay their chief emphasis on the liberty wherewith Christ has made us free, and the ancient Church which, for whatever cause, does not seem to sympathize with the awakening which is the fruit of its own sowing.

# THE SANCTUARY OF MISSIONS

“WHAT can I spare?” we say.  
“Ah! this and this  
From mine array  
I am not like to miss;  
And here are crumbs to feed some  
hungry one;  
They do but grow a cumbrance on  
my shelf.”  
And yet one reads, “Our Father gave  
His Son—  
Our Master gave Himself.”



“And I, if I be lifted up, will draw  
all men unto Me.”



## THANKSGIVINGS

WE thank Thee—  
For the opportunities offered  
us by this holy season for growth  
in grace and power.

For the encouragement which comes  
from the increasing missionary gifts  
of thy Church. (Page 247.)

For the awakening of the Church  
to the need of making provision for  
those who have served her in the sacred  
ministry. (Page 248.)

For the interest which has been de-  
veloped, and the influence exerted by  
the nation-wide conventions of the Lay-  
men's Missionary Movement. (Page  
251.)

For the strong men among the native  
races in distant lands who give them-  
selves to the ministry. (Pages 279  
and 280.)



## INTERCESSIONS

WE pray Thee—  
To bless the efforts of the Sun-  
day-schools in making their offer-  
ings at this time for the extension of  
thy Kingdom.

To guide the Emperor of Japan as  
his ancient nation faces the new day,  
and lead him and it into the allegiance  
of Christ. (Page 255.)

To bring a lasting peace to the  
troubled land of Mexico, that thy  
Church there may joyfully serve thee  
in all godly quietness. (Page 260.)

So to stimulate the imagination and  
conscience of thy Church that none who

seek the light of the Gospel shall fail  
to find it. (Page 272.)

So to overrule the political and social  
movements in China that they may con-  
tribute to the good of its people and  
the upbuilding of thy Kingdom. (Page  
249.)

To move the hearts of many to con-  
secrate, as a special thank-offering, one  
day's income to thy world-wide service.  
(Page 249.)



## PRAYERS

### For Lent

O LORD JESUS CHRIST, who  
didst say to thine apostles:  
“Come ye apart into a desert  
place and rest awhile”; may we so seek  
Thee, whom our souls desire to love,  
that we may both find Thee and be  
found of Thee. And grant that Thy  
word may lead us onward, through the  
toils of our pilgrimage, to that rest  
which remaineth to the people of God;  
where, nevertheless, they rest not day  
nor night from Thy perfect service,  
who art, with the Father and the Holy  
Ghost, one God, world without end.  
*Amen.*



### For Peace in the Church

O LORD JESUS CHRIST, Who  
saidst unto thine apostles:  
Peace, I leave with you, My  
peace I give unto you. Regard not our  
sins, but the faith of Thy Church, and  
grant Her that peace and unity which  
is agreeable to Thy will; Who livest  
and reignest God for ever and ever.  
*Amen.*



### For Generous Giving

O HEAVENLY FATHER, who  
openest Thy hand and fillest  
all things living with plenteous-  
ness; we glorify Thy holy name for  
Thy loving care of us, thine unworthy  
children. May a grateful sense of Thy  
mercy and pity move us to love Thee  
truly, and to offer generously for the  
service of Thy Kingdom the earthly  
treasures which Thou hast committed  
to our hands; through Jesus Christ our  
Lord. *Amen.*



THE ARCH BEFORE THE PALACE IN TOKYO

## THE OLD AND THE NEW

*By the Rev. J. Armistead Welbourn*

Although the coronation of his Majesty, the Emperor of Japan, took place in November last, this is the first article we have received upon the subject. Many descriptions have been given in the daily press and in magazines, but we believe that the accompanying statement by Mr. Welbourn, and the interesting pictures which he sends, will be of value to our readers.

*"Having by virtue of the glories of our ancestors ascended the Imperial Throne of divine origin, we do hereby perform the Ceremony of Accession."*

**I**N these opening words of his speech did the Emperor of Japan formally announce his accession to the throne. Differing in almost every respect from what we in the west call a "coronation" was this ceremony by which His Majesty Yoshihito, one hundred and twenty-second Emperor of Japan "succeeded to the Imperial Throne transmitted to him in an ever unbroken line" from Jimmu Tenno, the first Emperor, who began to reign in 660 B. C.

Jimmu Tenno himself was fourth in descent from the grandson of the Sun Goddess, Amaterasuo-Mikanri, the ancestress of the Japanese imperial house. This is still the accepted version of the "divine origin" of the rulers of Japan. Though merely traditional, still no other royal house can go back nearly so far, and it is certainly true that the emperor does trace his descent through "immemorial time" to the dawn of Japanese history. The mirror, the string of jewels (not "precious stones" in the modern sense), and the sword, which form the Imperial treasures, corresponding to the crown and scepter, also come from prehistoric days.

With these there is connected a story naïve and interesting.

The Sun Goddess, out-done with the excesses of her wild brother, who ravaged the fields and personally ill-treated her, retired in indignation to a cave. Then all the land was filled with darkness and terror, and gods and goddesses assembled to entice the goddess out of her hiding-place. On a tree near the cave they hung a string of the rude jewels of the time, and decorated it all with gay streamers, while drums and cymbals played and a young girl danced. Overcome by curiosity, the goddess peeped out, only to be told that they had found a goddess more beautiful than herself; but on holding up a highly polished metal mirror she found reflected in it her own face. However, with her appearance, the eclipse was over, and while the goddess was looking at herself some one hung straw rope across the mouth of the cave to prevent her return. The sword was found later in the body of a dragon killed by the brother of the Sun Goddess. All three treasures were given by the Sun Goddess to her grandson, when he came from heaven to reign over the land of the rising sun, with the words, "Go, my child, and may thy dynasty endure like heaven and earth for ages eternal." These treasures symbolize knowledge, mercy and power. Though the originals have been kept elsewhere since 97 B. C., the replicas are always in the shrine in the Emperor's palace.

There is a tremendous gulf between the Sun Goddess and Jimmu Tenno, and present-day Japan; yet in reality we see the two eras side by side. When the Emperor went to and from Kyoto, riding in his glass and gold coach, surrounded by his lancers, the road lined by thousands of troops in khaki, there preceded him these three treasures in the ancestral imperial shrine in which are enshrined the spirits of departed emperors. This shrine, borne on the shoulders of

yellow-clad bearers, surrounded by Shinto priests and officials in ancient costumes, was put in an especially fitted modern railway carriage of the imperial train.

The ceremonies in Kyoto were of three kinds: (a) The enthronement, (b) the *Daijosai*, (c) the banquets, showing the political, religious and social aspects of the accession.

The first ceremony was when the Emperor, early on the morning of November 10th, reported his accession to his ancestors and to the gods of heaven and earth at the imperial shrine. Offerings of food were set out, ancient music was performed, the chief master of rituals read an address before the shrine, the Emperor rose and bowed low, and the ceremony was over. On this occasion his Majesty was dressed in a robe of pure white silk.

In the afternoon took place the formal enthronement, and the announcement of the accession to the 1,500 representatives of the people, and to the world in the person of the foreign envoys. The setting was the ancient palace of the emperors; banners bearing the imperial crest and various symbols decorated the courtyard, while officials with bows and arrows watched at the entrances. When all were in their places, the Emperor, in a robe of dull orange, "like the sun just appearing over the horizon," ascended the throne from behind; the curtains were drawn aside, his Majesty rose from his seat and the enthronement was accomplished. All present saluting his Majesty, the premier descends to the courtyard, where the Emperor reads his accession speech. The premier, again ascending the steps, replies with a loyal address in which he recounts the founding of the empire by the imperial ancestors, speaks in brief of Jimmu Tenno, of the wise late Emperor Meiji and of his present Majesty. Then the premier led those

present in "Banzai!" for the Emperor, and just at the same moment, at 3:30 o'clock all over the country, his Majesty's subjects cried, "May the Emperor live ten thousand years!"

The most mysterious of all the rites was performed on the evening of the fourteenth. It is called *Daijosai*, and is a kind of harvest festival when the Emperor eats of the especially grown rice. The buildings are of an extremely ancient style of pine, bamboo and thatch, the timbers bound by the wild vine, and all surrounded by a hedge of rushes. They are like the hut in which the Sun Goddess was said to have once feasted.

After certain ceremonial oblations, the Emperor, accompanied by his suite and lighted by torch bearers, with an umbrella of antique shape held over his head, walks on rush matting which is unrolled before him to the strange twin buildings where the ceremony is performed. A feast like one for primitive man is carried in, a bamboo curtain is let down, and the Emperor in "absolute solitude first makes obeisance and offers food to the gods, makes report to them, and then himself partakes of the sacred rice and cake, thus feasting with the



THEIR MAJESTIES, THE EMPEROR AND EMPRESS OF JAPAN

gods. This ceremony is repeated in the other building—just why, scholars are doubtful.

A writer says: "The ritual of this ceremony is exclusively Japanese, without a trace of Chinese or Buddhist influence. It is the crowning act of ancestor worship and at the same time is a recognition of the Emperor's divinity, for he not only sacrifices to the gods but feasts with them. The rite goes back to prehistoric antiquity and is perhaps the most remarkable piece of evidence left of the unbroken



THE SHRINE WHERE THE DAIJOSAI WAS HELD

continuity of Japan's national existence from primeval times. The soul and substance of the whole solemnity of the accession is ancestor worship. Ancestor worship to-day, however, is no more than filial piety carried beyond the grave and exalted to a national cult." What is done every day before the family shrine by the head of the family is done by the Emperor as priest and head of the nation. While perhaps a true form of worship in ancient times, we must not put into the word "worship" our Christian meaning, for to the educated Japanese of to-day it means nothing more than filial remembrance and deep reverence. No Christian would confuse this with his worship of God.

After the ceremonies spoken of there were grand banquets when the Emperor feasted with his subjects and with the foreign representatives. During the festivities dances of various kinds were performed before the Emperor and the court. One which may be called religious, was supposed to be the one danced before the cave of the Sun Goddess. This was to solace the spirits of departed emperors. Some were warlike, recounting the conquering of the tribal chiefs by Jimmu Tenno; some were of Chinese origin. One was a poetical court dance, performed by five daughters of peers, which came from a dance an emperor of the seventh century saw in a dream. There were also performances of the "Ito," the classic drama of Japan, and harvest songs and dances of ancient times.

Before the Emperor returned to Tokyo he made pilgrimages in state to report his accession to the imperial shrine at Ise, where the mirror of the Sun Goddess proclaims her presence, and to the tombs of Jimmu Tenno and his own father.

Since his return to Tokyo, there have been grand military and naval reviews. In the latter were 125 warships of all types, the largest number

assembled since the review at King George's coronation. The Emperor's reviewing ship was, I believe, the biggest battleship in the world. While the Emperor himself, and the prime minister, have entertained distinguished companies, the citizens of the capital have given themselves over to all sorts of public festivities. The city has been decorated for a month as never before in its history; flags, banners and lanterns everywhere, the design differing in different streets, the mirror, the jewel, the sword, the straw rope all figuring in the decorations. Arches have been built in many places, a huge one like a palace gate with towers added being before the entrance to the palace. This and the whole avenue have been brilliantly illuminated at night. Through it have streamed lantern processions several miles long, the bobbing lanterns giving a pinkish light, most fascinating as seen in an undulating line against the dark background of the palace walls, with the crooked pine-trees above standing out in the glow of the sunset sky. Banzais have rung out before the palace gate, and the patriotic sentiment of a gayety-loving populace, pent up during two years of mourning, has shown itself in every way possible.

Thus in this meeting-place of West and East have we seen the Occidental and the Oriental, the very old and the very new living and moving side by side, as is possible nowhere else in the world. The Emperor, descendant of the Sun Goddess, "Heaven's Majesty," as his common title reads, is generalissimo of one of the world's greatest armies and navies; princesses appear, now in many folds of the ancient court costume of flowered brocade, with their hair down their back, now in décolleté and diamonds; men in modern gold lace and uniform talk to others in the silken robes of medieval Japan. While posthumous honors were given to the great



dead (including Lafcadio Hearn), and they were raised to this or that court rank, at the same time recognition was made of the work of Christian educators, and our Dr. Motoda and Miss Tsuda, with several other principals of Christian schools, were decorated.

In this mingling of old and new we see then that Christianity too has a place. As no previous emperor ever had such a great army and navy, as no other ascended the throne in the presence of the ambassadors of the great powers, so no other ever formally began his reign with the prayers of Christian subjects. In the days of the earlier Christianity it was the Shogun and not the emperor who held the center of the stage; the emperor was sometimes too poor to be crowned! On this occasion, a special form of service was put forth by our Church authorities, and on the Accession Day the congregations were assembled all over the country. In Kyoto they had communion service



THE PREMIER AND THE COUNTESS OKUMA IN CORONATION ROBES

at midnight of November 14th, while the Emperor was performing the *Daijosai*.

"That it may please Thee to bless with Thine abundant grace our Emperor. Give him glory for a crown, make righteousness his scepter and grant him to show forth increasingly the virtue of his great ancestors. Let Thy wisdom be his guide and Thine arm strengthen him; in Thy love let him enter into the salvation of Thy Son Jesus Christ." Thus prayed the Japanese Christians on the occasion of their Emperor's coronation, with a fervent loyalty which was not diminished by their Christianity, but deepened by a supreme trust in God.

THE annual convention of the Brotherhood of St. Andrew will be held in Cleveland, O., October 4-8. Large preparations are already being made, and it is believed that the event will mark a new era in Brotherhood life in the Middle West. It is also hoped that it may set a new standard in the already wonderful history of Brotherhood conventions.



THE IMPERIAL SHRINE LEAVING THE PALACE IN TOKYO FOR THE JOURNEY TO KYOTO

"There preceded him the three treasures in the ancestral shrine, in which are enshrined the spirits of departed emperors, which rested upon the shoulders of the yellow-clad bearers, surrounded by Shinto priests and officials in ancient costumes."



THE BOYS OF ST. ANDREW'S SCHOOL, GUADALAJARA, MEXICO

## HOW WE WENT TO GUADALAJARA

*By Archdeacon Mellen*

I HAVE recently returned from rather an interesting trip to Guadalajara to see the bishop, and as I was able to get a few pictures I am sending you a few of them. I left this city on Wednesday the sixteenth and returned on the twenty-fourth, so I was away one day over a week.

I had arranged to take the gardener of the Hooker School with me, because I thought it was better to have some one along, and also to give him a chance to see what they were doing in agriculture at the school over in Guadalajara. By going to the station very early in the morning, we were able to secure seats in the train, and early in the evening we reached the town of Irapuato, where we spent the night in a hotel, and continued our journey the next morning. By one

more day of travel we were able to reach the bishop's house the evening of the second day.

My first picture is of the boys of the school—St. Andrew's—in a group at the front of the school building; and they are wearing the little blankets or serapes which have been given to them, for nearly all of these boys are very poor. The next picture shows them all lined up near the irrigation well, and ready to go to work. The mule goes round and round to pump the water—and my man Pascasio is standing at the right side of the picture with a sweet potato in his hand, which he intends to bring back to the Hooker School and use for seed. When the school was broken up in 1914 there were several large boys, almost men, but under the present conditions it is a wonder that the



THE BOYS READY FOR THEIR GARDENING

bishop has been able to get any school at all.

On Sunday, the twentieth, I officiated in the Spanish service on the second floor of the rented mission house while the bishop was preaching on the floor below to an English congregation.

The trip back to the City of Mexico proved a little more interesting than the trip over. There were three young girls coming over to attend the Methodist school and one coming to our school, besides an English lady with her little boy, who asked to come along at the same time.

By reaching the station early in the

morning we were all right for the first day, but from Irapuato to the city it was much more crowded, and getting on the train at this point was the most difficult thing we had to do. I engaged two porters to help us get our baggage into the car, and told the girls to shift for themselves, while I did my best to get the baggage on board. I told the porters to try to get the suit-cases into the windows, while I made my way up the steps at the end of the car. When I finally did get into the car I saw one of my porters sitting on the back of a man who was in a seat, and as the other was just poking the grips up to the



THE OPENING OF THE HOOKER SCHOOL, JANUARY 6, 1916

window I did my best to help get them into the car. This was done while my porter was literally sitting on the back of the gentleman upon whom he had jumped when he came in the window of the car. The crowd in the aisle pinned me tightly against the seat as I was doing this work, and I was wondering at the long-suffering of the man who allowed himself to be so ridden by another man's porter. My porter, still sitting on the man's back, calmly said to me, "Señor, here is your seat, I am saving it for you."

The man under him meekly turned one eye up to me. I asked him if that was his seat, and he said it was; so I thanked him for allowing me to get my luggage in through the window and told the porter to dismount.

This is really an example of the way that the people seem to take the present conditions of travel.

Just at sunset, when the train was already very late, we were told that the engine was nearly out of fuel oil, and that we would wait at the station, probably till two in the morning. Of course, there was no sleeper, and we all were very much wedged into the car. It was sunrise when we once

more started along on our way, and as a result we came into the station in the City of Mexico about eighteen hours late. It is good to learn how to take advantage of little and trivial things like this, and so it happened that later on in the morning, when we ran into the station of Tula, I was able to get some rather good pictures of the train, showing how the people ride all over the cars, and how they get in and out. The aisles and doorways are generally so very crowded that it is much easier to slip out of the window. Travel in all parts of the country is not quite so bad as this, as there are some Pullman cars running to Vera Cruz, and some to the border also.

My trip was very satisfactory indeed, as we were able to arrange visits for the bishop in this part of the district, and I was also very glad to be able to bring back some of the spineless cactus propagated by Mr. Burbank in California. My work as treasurer keeps me rather busy with the other things I have to do, but the Hooker School is a delight and is doing splendid work for twenty-five young girls.

## A PHILIPPINE TYPHOON

WE here print two pictures recently received from Bishop Brent, illustrating the devastation wrought by the typhoon at Bontoc. In the letter which accompanies the photographs the bishop says: "I reached Bontoc from Baguio on the evening of the fourth, after six days on the journey. I followed along the path of the storm. The trails have been made passable for a horse, and I had no difficulty in getting through. The mountains are strewn with great pines uprooted or broken off, as you would snap a match. I counted the

rings of some which had been sawn off to clear the trail. They were 100 years old or more, so you can imagine the terrific character of the storm that laid them low.

"It was hard to believe my eyes when I reached Bontoc and saw the former site of the Mission House. It is now the stony bed of the river some twelve or fifteen feet lower than the original land.

"The house which we lost had been partially prepared for the Girls' Dormitory, my proposition being eventu-



THE BONTOC MISSION HOUSE AS IT WAS

ally to devote the whole of it for the purpose and build a smaller house for the priest's residence. Fortunately, Miss Whitcombe had not felt it wise to move the girls into the building, or our loss would have been greater and possibly lives sacrificed. The loss was in some respects greater

than I figured. In the camerine were all the stock, plumbing, fixtures, baths, hardware, doors, brick, etc., purchased for the Girls' Dormitory. Absolutely nothing remains excepting a little lumber fished out of the river. It was such a rushing torrent that everything was swept far afield."



AFTER THE TYPHOON HAD PASSED

*The site of the Mission House was on the place marked by a cross, just beneath the second figure in the foreground*

## A HOSPITAL'S INFLUENCE

By P. B. P.

**D**ID you ever throw a pebble in the water and then see what happened, and how the waves rippled and rippled and never stopped until they touched the shore? That is exactly what every life does as it touches other lives, for we are all human pebbles in the ocean of life, and the ripples we send out are the influences that our lives have on others. We, here in a Christian country, do not always realize the power of influence; but in a non-Christian land, or "not yet Christian," as a little Japanese boy once asked me to say, "we are not yet Christians *because we have not yet had a chance*"; in a "not yet Christian" land a single life that is consecrated seems to send enormous waves of influence.

An only son in Japan is a very precious boy, and when ill the whole family are in great distress of mind. But illness does not pass over boys because they happen to be only sons, and so it happened, a little fellow at St. Paul's school was taken very ill with appendicitis. Naturally, as a St. Paul's boy, he was taken to St. Luke's Hospital, Tokyo. The news of his illness spread like wildfire throughout the family, and from far down the coast hurriedly came a wealthy uncle.

The boy was his heir also, for he had no child of his own. Bitterly anti-Christian, his indignation that the boy had been placed in a Christian Hospital knew no bounds. He would watch that hospital; he would be there every day; he would see what those foreign doctors did, so that no harm might be done to his precious boy. Can't you see him stealthily watching one of them now? He has just stopped to ease the position of another suffering child—how very gentle he

is! So he came, day after day, and the days grew into weeks until six had passed, the boy growing stronger and better, showing the result of the loving care he was receiving.

The days of miracles are supposed to be passed, but you may imagine Dr. Teusler's amazement when at the end of six weeks the old man came to his office and begged an interview. With all the formality and ceremony of the true Japanese gentleman he acknowledged the debt of gratitude he owed for the care the boy had received. In the town in which he lived there was no Christian work. Little if anything was known of Christianity and the old man had come to beg Dr. Teusler's aid on behalf of his people. One was reminded of the days of the Centurion, for he said, "I am a man under authority in the town in which I live. I say to this man go and he goeth, and to another come and he cometh, and to my servant do this and he doeth it. And so I come to you and offer you land; with my own money I will build a hospital of twenty-five or thirty beds. I will pay its running expenses. There is but one condition attached to the gift. The hospital which I build must be Christian, under Christian direction—that my people may know this new teaching, for I have come to know there is a power of which we know not, which can care for children in such a way as you have cared for my boy."

That hospital is waiting to be built until some young doctor shall be willing to throw his life and its waves of Christian influence among those people who are calling as of old from Macedonia, "Come over and help us."



THE WORKERS AND CONGREGATION GATHERED BEFORE THE TENT

## A TENT MISSION IN CHINA

*By the Rev. R. C. Wilson*

*"I in them, and thou in me—that they may be one."*

IT seemed to us here that the Christians of our district of Changshu were not doing our Lord's work as well as it ought to be done. In the face of temptations to fall back to heathen ways, many were very weak, and the proportion of Christians to non-Christians was very small; indeed, not one to a hundred.

We decided to call the whole body of Christians in the district together for prayer and conference, to preserve the Faith, conserve the Faithful, and extend Christ's Kingdom. The members of the Jesuit Mission were unwilling to meet with us; we knew that limitation to our plan. But of the rest of the Christians a representative number assembled in a church in this city, and on their knees sought Divine forgiveness for our sins in the past,

the Father's hand, with the Spirit's power to lead us in the future. Certain men were chosen to arrange for a mission, a series of services to last ten days, in February, 1915.

A week before the mission we gathered daily in our church for intercession that the Kingdom of God might come, that His will might be done here as in Heaven. We felt keenly our unpreparedness, our unworthiness to do the Saviour's work. At the same time, the lack of knowledge of God, His Kingdom and salvation faced us on every side.

We had no church nor hall large enough to suit our purpose in holding the mission. So we secured the use of the city athletic field for a fortnight, and put up a tent that would accommodate a thousand people. Notices of the mission in the form of handbills were distributed at the

homes and shops in the city and suburbs, while large posters were pasted up on the street corners and city gates. Local newspapers drew the attention of the general public to the aims of the mission, and also recorded in brief the addresses made at the daily services. Clergy from other cities came on our invitation, to bring us a clearer realization of the constitution and power of the Kingdom of God. The mission was timed for the China New Year holidays when the merchants, mechanics, laborers and farmers would be free to attend. The opening day was bright and warm for February. The magistrate, his assistant, and the chief of police were all in attendance, with a retinue. Filling the tent, the crowd pressed around the immediate vicinity, listening as best they could to the speakers. Dr. Y. Y. Tsu, of St. John's University, gave the main address of that day. That first day the crowd did not settle down to listen, as it did in the later days of the mission. Every morning during the mission the Christians gathered for prayer and conference. In the afternoon and evening the services were open for all. A competent band of helpers and ushers, thirty men and women, led in the singing, and controlled the large crowds quietly. Opportunity was given for those who desired to put down their names as inquirers, and over three hundred people did so. That so many who had not known Him should turn to follow Christ, reminded us again of the inherent power of the Word of God preached to the people. At the same time, the zeal of partisanship robbed the mission of its perfect fruit. The parties in the primitive church, who raised their cry, "I am of Peter," and "I am of Paul," had their lineal descendants in the Body of Christ as represented here. As ever, our human frailties are able to defeat in a measure the work we are doing for

God. But the influence of the mission remains in the fact of the Christians drawing closer to God, and in Him finding a new and stronger fellowship. In conquering the temptations of partisanship they realized the truth of Christ's words, "I in them—and thou in me, that they may be one." As one elderly Chinese said, alluding to the symbol of the vine and the branches, our strength is in unity, but it is our oneness with Christ, rather than our oneness with each other. And to this order in the relationship we bear to our Head and to each other we are all agreed.

Following the mission there has been more devotional reading of the Scriptures, and a desire to know the inwardness of the Kingdom of God. "Seek and ye shall find, knock and it shall be opened unto you, ask and it shall be given you," is finding fulfillment among our Chinese Christians more than ever before.

A few weeks after the mission I was traveling on a passenger launch to Meli. A man introduced himself by saying that he had attended the mission and believed that what the speakers said was true and real. He answered, in return to questions, that his name was Lee, and that he was a doctor. He went on to say: "I have used opium for a long time, and have tried to break it off. But when I have had any little sickness I have gone back to the use of opium. I don't seem to be able to give it up." Then he asked: "Is there a hospital that I could go to? Maybe I could break off finally this time." "A determination for total abstinence from the drug is the only thing that counts," I told him. "Of course, going to the hospital makes it easier for the time." A purpose was evidently forming in his mind, for he said with feeling, "I want to be a Christian, but I am not going to put my name down as an inquirer until I have broken off with opium. I know that



Christians have to be clean and straight, right through—I know that now." A better testimony to the impression created by the mission on the non-Christians we could not want.

After all, was the mission worth

while? We who took part in it felt that it was well worth while, in clearly stating the Faith, in building up the Faithful, and in extending the Kingdom of Christ in the hearts and lives of men.

## A COMMUNITY CHRISTMAS TREE IN CHINA

*By Roger D. Wolcott*

PROBABLY the first community Christmas tree ever held in China was given by the congregations of the American Church Mission in Soochow, Kiangsu Province, last Christmas Eve. The celebration was their Christmas gift to the city. Three thousand entrance tickets were distributed free to outsiders, but so great was the interest that all shops in the neighborhood closed up and the people swarmed to the mission compound in such numbers that police or student cadet guards were powerless to turn them away; many placed ladders against the compound wall and so gained an entrance from the streets. However, the audience was entirely good-natured. Just at dusk the thirty-foot tree became a blaze of

glory as the two hundred electric lights were turned on. Then the native Christians and students in the mission schools had a lantern procession about the blazing tree. Led by the choir, all sang "While Shepherds Watched Their Flocks by Night," "Silent Night" and other well-known carols translated into the local dialect. The procession was followed by an elaborate exhibition of fireworks, and the din of crackers. No occasion is important to the Chinese unless it is celebrated with firecrackers. The tree was illuminated for three nights, and could be seen for a radius of more than a mile within the old walled city. Seats were reserved for the city officials, several of whom were the mission's guests.



THE CHRISTMAS TREE AND THE CONGREGATION OF GRACE CHURCH, SOOCHOW

# AN INDIAN CHRISTMAS

*By the Rev. S. W. Creasey*

IN Fort Hall, Idaho, Christmas is a matter of thrilling interest to the "Red People." For a long time past, the children have been asking, "How long Christmas?" As the days grow shorter and the snow comes more often, the Christmas packages are smuggled into the house, and a day comes when the Christmas trees are brought down from the mountains, and a small boy, more vigilant than the rest, espies the turkeys for the Christmas dinner through a crack of the storehouse door, which the missionary, in an unguarded moment, left open; then excitement threatens to blow the mission all to pieces. And such good boys and girls! Why, they wouldn't even "swat the fly," fearful that such a crime would endanger their Christmas. But though many years seem to have passed since October, Christmas has come at last. The Christmas trees have gone to the church, and a procession of baskets—covered to stimulate the imagination—follows them. It is a wonder that any Indian boy keeps body and soul together.

The people are assembling in the church; the only light is one in the sanctuary, which throws into strong relief the cross, which after all is the fountain of our joy. In the semi-darkness all is hushed, while the short service is held. Then the mission children have a short religious program. The tree is now lighted, all the papoose boards face front so that the little ones may see the glowing tree. The presents are given, and the congregation, passing out into the night, scatters over the reservation. Before bedtime several hundred presents, given by different branches of the Junior Auxiliaries, have been distributed.

The home-tree now has to be

trimmed. The boys and girls say their prayers and go to bed; but not to sleep for a long time yet. One of the little girls saw a lovely blue-eyed "Gretchen" that really closed her eyes, in a box whose cover was broken. As we work on the tree, we can still hear her talking about it, until the "Sandman" gets in his deadly work, and the little voice fades away into dreamland. In the morning—it must be about 2 a. m., by the way the missionary feels—whispers can be heard all through the house; little giggles, accompanied by snorts of indignation from the more virtuous. Sleep is now impossible, for the missionary and his wife are rapidly catching the infection. Too old to giggle, they must perforce suffer. They rise and wake the seemingly peaceful household with "Christains, awake! Salute the happy morn." Such a buzzing! An agonizing cry in the semi-darkness: "I can't find my shoe!" A tumbling mass pours down the stairs, and the "really truly" Christmas is here. How hard to keep the little eyes closed for prayers! When their eyes open the tree is still there, covered with the things they all long for. I wish the Juniors could see the expectant faces. They would surely feel repaid. The presents are distributed and breakfast hastily eaten. Then they file away into the playrooms to get acquainted with the good things.

At 10:30 a. m. there is a celebration of the Holy Communion. Then comes the dinner. It helps out a whole lot to have a good dinner aboard, and it is a smug and comfortable line of girls and boys that passes into the playrooms.

Night has come. They are all asleep, and Christmas is over at Fort Hall.



ARCTIC ESKIMO IN FRONT OF THEIR SUMMER TENT

## SUMMER VISITATIONS IN THE ARCTIC

*By the Rev. A. R. Hoare*

LAST winter I wrote of the distress and privation among the Eskimos at Point Hope, owing to the failure of the sealing, the impossibility of disposing of furs for a reasonable rate, and the exorbitant food prices due to the wave-ripple of the war.

Now I am thankful to say that the distress was not actually as acute as we had feared. When things were at their very worst, a providential change of wind occurred (very exceptional at that time of year), and many seals were captured in nets, staving off starvation and affording food for people and dogs, and skins for the manufacture of mukluks, i. e., skin boots. These latter are traded at the store for food and then shipped to other parts of the country. This helped the people to live until the spring migration of eider ducks: Not so many of these were killed as usual, on account of the scarcity of ammunition, but the change of food was bene-

ficial. Three whales were killed, and, although whalebone is almost worthless now, all the meat was saved and living became high.

We had heard of the bishop's long illness and had no expectation of seeing him this summer, especially as only two years had elapsed since his last visit, so we were greatly delighted and surprised when a small trading schooner brought us word that the bishop was in Nome, intending to come North on the coast-guard cutter *Bear*.

Sure enough, when the *Bear* did actually drop anchor on the evening of August 4th, we found Bishop Rowe on board. He had hastened down the Yukon, anxious to find out how the Eskimos had fared after their hard winter. With him was the son of Mrs. J. Hull Browning, the donor of our clubhouse, Browning Hall.

As the people had not been looking for the bishop, nearly all the population had gone 150 miles south in their

oomiaks to catch fish during the summer. Very few were left on the Point, and on talking over the situation it was decided that I should join the bishop on the *Bear*, and that we should be dropped off 200 miles north, at Icy Cape, with a supply of food, and be picked up again by the cutter on her return from Point Barrow. We expected to spend the interval with some of the natives visited by me during the preceding winter.

The following morning the bishop came on shore and confirmed a class of thirteen. The service had to be shortened abruptly, as the captain was impatient to leave, and we scrambled aboard in a hurry.

No sooner had we started than the wind began to blow; in fact, the bo'sun insisted that the only fine weather they experienced was when the bishop was on shore. Abreast of Icy Cape the sea was too rough to permit of a landing, so we had to remain with the ship and go on to Barrow. However, Captain Cochrane kindly promised to give us time to go on shore, weather permitting, on our homeward journey.

The next stop was at Wainwright, where a government school teacher and his wife were landed, and then we all went on shore at Point Barrow, the most northern point of the continent. The weather conditions were wonderful and the ice pack had been blown completely out of sight. A Presbyterian missionary and his wife were landed and we started back.

At Icy Cape the wind had almost died out, and we left for the shore at 6 a. m. in the ship's cutter. The *Bear* had to anchor twelve or fourteen miles off shore, on account of the shoal water, and it took us six and a half hours of alternate rowing and sailing before we reached land. Most of the natives had scattered for the summer's fishing, but service was held, thirty-two persons confirmed, and the Holy Communion adminis-

tered. Then back to the ship, when our old friend, Boreas, again joined us and compelled us to anchor for two days in the lee of Point Hope, before we could go on shore. It was only a hurried rush to gather together some necessary outfit, as we had decided to continue our trip down the coast and visit other settlements.

We reached Kivalina at 9 in the evening and at once went on shore and held service; twenty-eight Eskimos were confirmed.

Sailing again at 1 a. m., we reached Kotzebue soon after midnight the following day and the *Bear* anchored for three days, during which time the bishop made a trip fifty miles up the Kobuk River. On his return service was held on shore in the open air, and thirty-two more persons received the laying-on-of-hands, making a total of 105 confirmations during the trip. This only represents a comparatively small number of those awaiting confirmation, but who are now scattered along the coast, unable to be present, not knowing of the bishop's visit.

Captain Cochrane kindly consented to sail across to the Siberian coast and try to pick up our lost launch *Nigalik*. We steamed for two days, but ran into a field of solid ice. Here Mr. Browning was enticed by the sailors into the rigging, and suffered the penalty of a first trip aloft by being triced up until he paid his footing.

Running down the edge of the pack, we found the ice wedged on shore, making it impossible to reach Cape Serdze. We put into the little settlement of Imuktowen and left a letter for the trader at Cape Serdze, to be forwarded along the coast.

From thence, we made our way, stopping at Cape Prince of Wales, to Nome, landing on Sunday morning and holding service that evening.

Next day I bade farewell to the bishop and left on the mail boat for Kotzebue, intending from thence to make my way north in a skin boat.



ESKIMO SKIN BOATS LOADED WITH DRIFTWOOD

The usual storm came up and we put in for shelter to Tin City, a thriving township of two tumble-down shacks. There we found a small schooner bound for Point Barrow, intending to touch at Point Hope en route. I immediately transferred to her, congratulating myself on escaping the trip by oomiak. In a very short time, however, I regretted the decision. The gale returned, the schooner proved utterly unseaworthy, the fore-topmast was broken, the jib-boom smashed, only a remnant of the fore-sail could be hoisted; the engine, at best only twenty-five horsepower, would only work intermittently, and then only at half-power, and the vessel began to leak badly, necessitating constant pumping. No log was on board, so we could not tell the distance traveled; no sextant, so we had no means of ascertaining our position. When we finally sighted Cape Thompson, twenty miles south of Point Hope, it was only to be blown out of sight of land for two days. Very glad and thankful we were to finally reach land, and very homelike the mission buildings looked. Here the captain decided to abandon his trip to Barrow

and landed all his supplies, to be stored until he could make a second attempt next summer.

On landing I found that there were only eighty sacks of flour on shore for the whole winter, so I purchased five tons from the captain and am holding it for the natives. "It is an



TRANSFERRING FROM THE REVENUE CUTTER BEAR ON KOTZEBUE SOUND

ill wind that blows nobody any good." There will be no danger of starvation this winter. After making such repairs as were possible, the schooner sailed again for Nome.

I had hoped to spend the coming winter on the trail, visiting these scattered Eskimos, but "Man proposes, God disposes." Once more I am alone on the Point and must spend my time teaching school. In any case, even if an assistant were here, traveling would be impossible, as orders have come that no further extension is to be undertaken; that no special gifts must be requested for the purpose; and no part of any special gift used for the maintenance or extension of work. This, I suppose, is due to the difficulty experienced outside in raising funds to meet the appropriations. Traveling by dog-team is expensive, there is no appropriation to cover it, and if we cannot use any special gift for this purpose we are shut

up on the Point, and the many scattered Eskimos—over three hundred of them baptized and over one hundred confirmed—must be completely neglected. What is to be done? Is the Lamp of Life to be held out before these poor, groping Christians and then abruptly withdrawn, or will the Church come to our aid, meeting all appropriations in full and enabling us to press on with vigor?

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**T**HE Men's National Missionary Congress, to be held in Washington, D. C., April 26 to 30, under the direction of the Laymen's Missionary Movement, will be one of the most momentous religious gatherings since the World Missionary Conference in Edinburgh in 1910. It will be the climax to the series of great conventions of the National Missionary Campaign now being held in the leading cities of the United States.

Application for membership in the Congress should be made at once through the missionary boards or to the Laymen's Missionary Movement, 1 Madison Avenue, New York. The registration fee is \$5.00 and should accompany the application. The Congress will be self-entertaining. Detailed information concerning hotels, rates, etc., will be sent to all registered delegates.

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**T**HE Rev. Dr. Watson, of Holy Trinity Church, Paris, writing in February, makes acknowledgment of a contribution of clothing received through the Church Missions House, and says: "Will you kindly extend to the donors our hearty thanks. One of the most wonderful things about the work here is that all we have to do is—*do it*, and the things we want come, as this gift came. When the war is over you shall have a worn, faded flag that has hung here since the war began, to put away in the Missions House. We hope it may not be too dim before we take it down!"



THE CAMP FLAG

# THE SIGNAL LAMP OF THE GOSPEL

*By the Rev. F. M. Johnson, Jr.*

ON a great railroad there is a man who is known as a signal-maintainer. It is his duty to keep in repair the lamps on the slender arms of the block-signal system so that the men who use the throttle on the trains carrying precious freight, lives of human beings, may see when danger lies before them on the road. In storm and sunshine, in daylight and darkness the signal-maintainer goes forth at the call of duty, and humble though his task may be, he knows that upon him rests the responsibility of keeping those signal-lamps burning, that those who travel after him may ride in safety.

The missionary who covers the district on the railroad between Pocatello and Montpelier in Idaho considers himself a signal-maintainer on the great Railroad of Life. Montpelier is a town of about 2,000 souls, is a division point of the Oregon Short Line, and most of our people here are of families whose head works for the company. As the railroad moves its men frequently, the Church suffers one year in losses and rejoices the next year in gains. The plant is a good one and has been in the town for nearly thirty years.

Thirty-two miles due west on the railroad lies the town of Soda Springs, known to a few as the place where Bishop Tuttle was holding service when he received notice that consent had been given whereby he ceased to be missionary bishop of Idaho and became Bishop of Missouri. Several have been baptized here and one confirmed, and those who have grown to love the Church and what she stands for do what they can to keep the light burning at this point.

Eight miles below Soda Springs is Alexander, a small hamlet which would not total twenty-five souls. Yet here, too, once a month, the missionary goes and holds service in a small schoolhouse. Once, when strangers were in town, thirty came to the service.

Seven miles over the road, dusty in summer and muddy in winter (and by this I refer to *real* dust and mud), is the town of Grace, now five and one-half years old. No church ministers to the needs of the people there, except the Latter Day Saints, and our services once a month. This, as a mission point, is about a year old, yet we have a lay-reader in charge, a vestry of six men, a Sunday-school of forty-two pupils with three teachers, and great interest in the work. One cold night last winter when the sleet was driving so that one could scarcely face it, I was at Grace for service. I thought that no one would come out. Fighting the storm every inch of the way, I reached the hotel and put everything in order for the service. When the congregation finally arrived, thirty-six people heard the message of salvation, and most of them were men. We expect a large confirmation class here in the spring. Through the help of such men and women as these, the lamp at Grace is burning as it should.

Let us now travel back to the railroad again and eight miles from Alexander we find the town of Bancroft. Not a baptized member nor a communicant lives here, yet the services, which are held once a month in an old building that has seen better days, are well attended.

Sixteen miles from Bancroft is Lava Hot Springs, famous for the

healing power of its waters. Once a month the message is brought to those living there, and soon, by God's grace, we shall have a little building of our own, two lots centrally located having already been given to the Church.

Eighteen miles from the Springs is the town of McCammon. This, like Montpelier, is a railroad town, the junction point for Salt Lake City. Here we have the work well-organized, and McCammon receives a Sunday service once a month and a weekly service on Monday nights. The help and support given to the work and to the missionary at this point makes him feel that this will some day grow into an important point, so well is the Lamp kept burning by those interested.

As a signal-maintainer or keeper of the lamps, our work in railroad towns

goes on. It is a man's work, not free from discouragements, yet is not without its compensations. Into a camp of miners last summer, mounted and with my suitcases in a pack-saddle, I brought the message that makes men brothers, and left them with a hearty invitation to come again ringing in my ears. Through slush and snow I tramped two miles with nine men one winter and held a service. Most of those present had not entered a church in years.

This is our work, and we are trying to do our duty by keeping the Lamp of the Gospel burning in the railroad towns in Idaho. Our bishop needs the help of men who do not shrink from hardship and disappointment when incurred in the service of our blessed Master.

## HOW MISSIONARY INTEREST GROWS

AT a recent meeting of the Woman's Auxiliary of St. Cyprian's Church, Carthage, Ill., in the diocese of Quincy, one of the members, Mrs. Dabney Lewis, told this pleasant story: Nine years ago she and her husband were coming from California, and the train stopped a few minutes at Farmington, New Mexico, a place that from the depot seemed but a small village. Yet some kind of "fiesta" was going on, and as they stepped out upon the platform some ladies with flowers solicited their patronage. They said they were members of the Episcopal Church, and were trying to raise money to erect a church building. "What, in this little place?" they were asked. "Yes," said the ladies, "this is going to be a big place some day, and we want our Church to be at the front." Mr. and Mrs. Lewis patronized the ladies liberally, but for years afterwards had not thought of

the incident. Mrs. Lewis, who but a year or so ago had taken up the Auxiliary work in Carthage, was one day asked by her husband if she had read the last number of *THE SPIRIT OF MISSIONS*. She replied that she had not yet had time to do so, and asked "Why?" He replied, "Well, while waiting for dinner, I have been reading it, and I have found something in it that will interest you greatly; but I'm going to let you find it for yourself." So after dinner, she sat down and went through it carefully, and sure enough, found an account of the visit of the Bishop of New Mexico to St. John's Church, Farmington, for confirmation. "Oh," she exclaimed to her husband, "those dear women have gotten the church they were working for so hard. Don't we wish we might see it sometime?" And she added, in telling this to the Auxiliary, "It has given me a new vision and interest in missions."





ANVIK AND ITS SCHOOL CHILDREN IN THE ARCTIC TWILIGHT

## BACK AGAIN IN ANVIK

*By the Rev. John W. Chapman, D.D.*

THIS communication to the Church should begin with a note of thanksgiving to Almighty God for the help that has been raised up for the mission during the year, both at Anvik, where we had sore need of friends, and in the United States, where a great deal of interest was manifested in our work, and where, in particular, we found assistance in keeping a young man in school at Hampton for the coming year, and in meeting various special needs of the mission.

A scholarship was endowed, another was revived, interest was expressed in providing for the maintenance of a nurse at Anvik, where the services of such an assistant are sorely needed, and special contributions were made for future building operations which cannot be under-

taken until a total of \$5,000 is raised. I have already made public in THE SPIRIT OF MISSIONS, the generous offer of a friend to give us the last \$1,000 of this sum. I wish that we might find three other friends like-minded.

The greatest benefit that the mission has received during the year is the offer of personal service by Mr. D. L. McConnell, of Point Pleasant, New Jersey, who has been commissioned as lay assistant and is now working at the mission. For the greatest efficiency the mission needs two more helpers; a teacher, and a nurse who can look after the health of the people in the village and help Mrs. Evans in her work and in emergencies. Realizing the necessity of doing everything possible to lighten Mrs. Evans' burden under such cir-

cumstances as these, notwithstanding the lateness of the season and our need of all our resources, I determined to try to build a laundry adjoining her kitchen. Heretofore the washing has been done in a room six feet by twelve in size, and the clothes have been hung to dry throughout the house, from cellar to garret, in all kinds of places, including the reception-room and the dormitory. Moreover, from the constant opening and shutting of the kitchen door in cold weather, and bringing in water, the kitchen and laundry resembled the den of a glacier-bear more than a Christian habitation, during a great part of the winter.

Thanks to the pluck and good-will of our neighbors, the proposed laundry has been completed. Before it was enclosed they were working in a temperature of five degrees below zero. It is a substantial log building, twenty feet square, and the laundry floor is on a level with that of the kitchen. The laundry floor is not wholly covered, and looks over a railing into a basement, where there is an excellent heating stove. The clothes are washed and dried on the upper floor. There is a bathroom in one corner of the laundry-room where we have set up a bathtub, which was very

kindly given us by one of the California branches of the Woman's Auxiliary. This tub has hot and cold water connections. In another corner of the room, there is a large tank, holding five barrels of water, to which a hot-water pipe leads from the furnace in the cellar of the main building. Ice and snow are melted in this tank, and from it the whole house and the laundry are supplied with water by a system of pipes and barrels standing at the same level with the tank. The washer and wringer are successfully operated by a small gasoline engine, and this also saws our wood, at an expense, for fuel, of less than six cents per cord, as against one and a half dollars per cord when it was necessary to hire labor to have it done by hand. We procured and sawed one hundred and twenty cords after my arrival last August, of which fourteen cords were donated by neighbors.

The cost of this building and installation, complete, is \$800. I have not overstated either its necessity or its efficiency, and I should be very glad to be relieved of the expense. At present, it is something of a handicap upon us.

The prospects of the school for the year are good. We found the school very much depleted, but since our return we have received seven boarding pupils, and we are soon to have two more. The day school opened November 15th, with an enrollment of thirty-two. It is expected that both Mr. McConnell and I will teach. The unusual pressure of work during the fall prevented an earlier opening. I have never known the people to be, apparently, so universally desirous to have their children in school, or the children to be more interested and happy in their work. One of the boys who works *very* hard over his spelling lesson, announces his intention to "go as far as the teacher."



The Mission House with the new laundry at the right

## LETTERS TO THE EDITOR

### VOLUNTEER SUMMER WORK

To the Editor:

I WAS very much interested in Miss Warren's account of her work during the past summer in Wyoming. We have any number of small towns and villages here in North Dakota which have most infrequent services of any kind. Would it be possible for you to put me on the track of somebody like Miss Warren, who at their own expense or for small remuneration could help me during the coming summer here in North Dakota?

There are many opportunities for gathering the children for instruction and for visiting among the people and holding cottage services on Sundays and week days. I am sure such a person would find the invigorating climate of North Dakota, its long summer days and beautiful twilight, a pleasant place to sojourn for a while, and I am satisfied great good could be accomplished and warm friendships made.

J. POYNTZ TYLER,  
*Bishop of North Dakota.*

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### A BREACH OF TRUST?

To the Editor:

ON page 221 of the March number, there was a paragraph headed "Are duplex envelopes a certain cure?" The article raises a little question as to whether the people have taken up the use of the duplex envelopes without specifying to what purpose the money in the missionary side was intended. *If*, however, it has clearly been stated for what purpose the money in the missionary side was to be devoted, then the rector and treasurer have been guilty of a *moral breach of trust*, perhaps a legal one.

The remedy would be the election

of a missionary treasurer who will take charge of the missionary half of the duplex envelope and will honestly see that the money goes to its proper destination.

A. K. H.

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### MARYLAND CHURCH HISTORY

To the Editor of THE SPIRIT OF MISSIONS:

I WRITE to protest against the dissemination of such misleading teaching as finds a place in the January issue under the title of "How Our Church Came to Maryland."

It is an unfortunate thing when those not of our Church circulate misleading statements, but it is an unpardonable thing when it is done by the members of our own Church. Maryland, as every one knows who has ever studied the question, offered no opportunity to worship God as men's consciences dictated. Maryland, for example, was anything but a safe place for those who did not believe in the Trinity, and it is a very extraordinary thing that a man undertaking to teach the children in our Sunday-schools Maryland history does not know that fact. Still more extraordinary is it that your author simply repeats the false statements, made by Roman Catholics continuously, that Maryland was founded by Roman Catholics who granted religious toleration to all, and actually includes these statements in a Catechism to be learned by the young; and this notwithstanding that they have again and again been disproved! Even Bancroft, who made them, later on withdrew them.

Yours truly,

C. ERNEST SMITH,

Rector of St. Thomas' Church, Washington, and Author of "Religion under the Barons of Baltimore."

## OUR LETTER BOX

*Intimate and Informal Messages from the Field*

This extract from a letter written by a young woman who has been making a trip to the Hawaiian Islands, indicates the possibilities of Church extension among the Chinese. It is dated from Honolulu, February 6, 1916.

THIS morning has been a *gem*. I had noticed that about a block from here there was an Episcopal Church, called St. Peter's, and so started out this morning for the eleven o'clock service. I noticed one or two Chinese boys standing in the yard, and when I got to the steps who should greet me but a Chinaman vested as a clergyman of the Church! I was rather confused for a moment, but he said it was a Chinese Episcopal Church and to go right in; there were two other American ladies in there. One of these proved to be Mrs. Restarick, the wife of the bishop of the cathedral here.

All the men sat on one side of the church, and the women on the other. A Chinese played our music on the organ beautifully; and you can imagine how thrilled I felt when eight Chinese girls and four Chinese men came in procession and in choir vestments of our Church, doing full justice to our hymnal, a boy in the lead carrying the cross. The service was *entirely* in Chinese except the Amen, which they said or sang in English. They sang our hymns with Chinese words, and it all sounded very pleasing.

The minister was intensely interesting. Although I could not understand what he said, I could tell he firmly meant every word of it. I knew what the service was all about, for I could follow it in my own prayer book. I cannot describe the feeling that came over me when we all stood up together and said the Creed, each saying it in his own language. I spoke softly so as not to be in discord with

them. I followed right along in the Psalter, too. They sang our canticles in Chinese as well as we do ourselves --not only the choir but the whole congregation.

After service Mrs. Restarick told me that the Chinese church (which was a very pretty one) was built entirely with their own money, and we would be amazed to hear of the sacrifices some made to raise enough money. It has only been completed about a year, and they tell me that at the first service held in it there were eighteen Chinese babies baptized. The font is carved with Chinese letters. Everything is exactly as we have it except the words. I felt quite at home. The bishop's wife said these Chinese are devoted to their religion and live it too. They have morning and evening prayer in their homes, and say grace at their meals. Each one of the congregation did his or her part to the fullest. I met the wife of the Chinese priest, a very sweet, intelligent, young-looking woman. She wore her hair in the Chinese fashion, a Chinese coat, but a black full skirt and low-heeled leather shoes. The bishop's wife said there were more at the Chinese early Communion than there were at the cathedral.

I attended evening service, and had a little chat with the minister, who was very gratified when I told him I thought his choir sang better than the one at the cathedral. He told me they had classes in English in the mornings, and in Chinese in the afternoon, and invited me to come and hear them. His wife takes her part well, speaking to all strangers, and seeing that they have the numbers of the hymns. Oh, but we ought to be proud of them! They go through the whole business unassisted by any of us.

Next Sunday morning I expect to go to their early service, and receive the Communion from the Chinese priest. Think of it! I never dreamed of having such an experience.

I learned that one of the high priests of the Confucian religion came here from China. He was a very bright, learned man, and looked well into the creeds which he found here. In time he embraced the faith of the Church, and is now leader of the Chinese Episcopal missionary work in San Francisco.



**F**OURTEEN years ago, in response to Bishop Brent's call for volunteers, Miss Margaret P. Waterman, at that time a parishoner of St. Stephen's Church, Boston, offered for service in the Philippine Islands. Miss Waterman had previously had valuable experience as a social worker in an important New York parish. For almost fourteen years, partly in Manila, but chiefly among the Igorot people of the Luzon mountains, Miss Waterman has gone on with her work, little known to her fellow members of the Church in this country, but doing work which for high quality and lasting results deserves the highest rank. The time has now come when Miss Waterman feels that she cannot carry the heavy responsibilities that have rested upon her these many years. She is therefore retiring from the Philippine Mission. Bishop Brent writes of her:

"We part with her as with one of the most devoted workers that this mission has ever had or ever can have. She has never spared herself and has done a sort of Franciscan work that only women of her complete self-abandonment could do. She began her career at the Settlement, as you remember. People living in the neighborhood still talk about her. Her skill with language and her truly democratic spirit made it easy for her to get in touch with her neighbors.

When her health broke down and she returned home, it was a great blow to her. Upon her reappointment she went to Bontok, where she has been ever since. Her contribution to philology and etymology is on a par with anything that has been done in the Islands in connection with the languages of primitive people. To-day she is the best-equipped scholar on Bontok Igorot. She aided Fr. Clapp in his vocabulary of Bontok Igorot, and has just completed a revision of the same. She also had a large share in the translation of St. Mark and St. Luke, as well as the various parts of the Prayer Book that have been rendered in Igorot. She has translated some of the hymns from the Hymnal. Her work on "Igorot Roots" was published by the Bureau of Science and she has now ready, in connection with the revision of the vocabulary, a small grammar.

"Miss Waterman has been living in a rude mission building in Tukuran, almost ever since our mission was opened there. The Mission of the Holy Cross, Tukuran, is some five miles north of Bontok, on the trail to Kalinga. It is perched on the mountainside overlooking the town of Tukuran. Of course, her only neighbors were the Igorots. Through her influence and under her supervision the school has steadily grown and recently the adult population and the girls have been coming in considerable numbers for confirmation.

"Miss Waterman would be quite ready to return to the Philippines and start some new work in another town, but she does not feel that her strength would be equal to a large mission such as Tukuran is becoming, and the amount of organization needed because of its development. It seems to me, however, that Miss Waterman has made her full contribution here and that we ought not to ask her to attempt that which a younger person should undertake."

The following letter was written to Bishop Graves shortly after Christmas by the Rev. H. M. Woo, one of our veteran native priests in China. In his quaint foreign way he relates his experiences in holding the first Christmas services in the new mission at Lin-Hang. In sending the letter, Bishop Graves says: "It ought to make people think, to find a Chinese clergyman in his eighty-second year, going on with his work with so much vigor and enthusiasm."

**I** LEFT home at 9 a. m. on last Friday. Arrived Lin-Hang at 3:30 p. m. In company on the boat from Woo Sung Creek Station were the head police from Lin-Hang, returning to his station from Shanghai (Mr. Mo). He is Nanking man. His religion is the Mohammedan, a polite, friendly man towards our Church works in the district of Lin-Hang. He kindly paid my boat fare. When got to Lin-Hang, he helps me to get on the shore, and helps in every way he see I needed. Mr. Mo also attending our church services every times I go there. I have some hope he may join our church in the future.

I have decided our church services at Lin-Hang at 2 p. m., because most of the newly Baptist members are from country around over a mile or two from town. So they come out attend the services after their middle meal. Town folks, seems in every towns got to attend their morning market hours from 6, 7, 8, 9, 10 o'clock. Then they have chance to take their first meal and take their rest with their leisure hours. All the shopkeepers dost that. Private, well-doing people the same everywhere, their meal times, 7 or 8 a. m. the first meal, 12 or 1 p. m. second meal, 6, 7 p. m. their third meals. So we can easily make the hours suited the people's time, come to attend the services, which will be most beneficial for them to get the knowledge of the Christian's duties to do towards our God and Lord Jesus Christ, and the duties towards man.

I have had a very large congregation, about 150 or more men, women and school children attended our first Christmas services in our chapel. It was so crowded we can't kneel, got

stand up to our prayers for have no room. Even our small front yard were full people can't sit on the benches got to stand up all the time. In an hour's time to look on what we are doing, as well as patiently hear my preaching.

Amongst the congregation were the Russian Minister's lady and sister's families and other near neighbors around and passer-by, besides our newly Baptist members. If we have a friend there who can take a photograph of the time it will be very interesting to the readers of *THE SPIRIT OF MISSIONS*.

Another pleasing acts done by the above schoolmaster, Mr. Tsang, played the melodian for all our hymns of our services; because none of our Christian able to play. If Mr. Tsang and his dozen boys not singing the hymns with our four Christians, we will have bad singing in our services. Very likely the heathen neighbors and the passer-by will not keep so quietly and interestingly during our whole services. Everything in connection with our first Christmas celebration in Lin-Hang Chapel is as most merry and pleasant I could not have more enjoyable one than that.



A correspondent writing concerning the article published in our February issue about the needs of South Dakota, says:

**I** ONLY wish the article could be gotten into the hands and hearts of every member of the House of Bishops, with the conviction that here is presented an absolutely correct and impartial statement of the facts as they stand. For five years I was on the vestry of a parish in South Dakota and the needs of that district and its problems will always be of the deepest interest to me. Bishop Biller was very dear to me, and I often think that had he had the right kind of support he might have been to-day doing the work he so dearly loved, and into which he put so much of himself.

The Rev. G. Otis Meade writes from Roanoke, Va., describing a special effort carried on in Christ Church Sunday-school toward deepening the interest of the children in their Lenten offering.

**A**BOUT six weeks ago, the superintendent appointed a committee in the Sunday-school to devise ways and plans regarding mission study during Lent and the work through the mite boxes. They decided that each class should select a mission field and designate the money they raised for that field or a portion thereof. The school provided a card 11 x 15 inches, printed in large type, as follows: "This class is working for (three-inch blank space). The Board gives for this point (three-inch blank space). How much can we raise by sacrifice for this particular portion of the mission field? Motto for the school: Definite—study, prayer, gifts." These are printed on both sides of the card, and a rod five feet long, set in a block to make it stand up, holds this card, which is placed at each class. The teacher had written in the three-inch blank space the name of the field chosen and the amount the Board apportions.

The school last Sunday assembled promptly, had a short lesson, and at 10:15 the demonstration commenced, which was as follows: The mission service which was used on the second Sunday in Advent had been saved over and was used again. The classes commencing with the beginners, assembled across the front before the school, holding the card, stated what they were working for, some points and conditions of the field, and how much they hope to raise during Lent. The secretary of the school handed the teacher as many mite boxes as there were scholars. We have nineteen classes and it took forty-five minutes to go through this demonstration; and as the Bible Class was called, the school was called on to sing "Onward, Christian Soldiers" and forty men and women came for-

ward to declare that they would work for Brazil, and as the Board gave about \$20,000 for that field, they would do all they could to help the Board pay this bill. Every teacher and scholar seemed to be enthusiastic and to have developed a definite interest in mission study and work for mite boxes. The definiteness of the plan was the great feature, for the teacher had consulted with the classes what they would like to work for, and there had been a good many conferences, so much so that quite a number of the classes had started gathering money before Lent commenced. We are sure that this method will double the mite box money, but better than that, it will cause them to have a definite and decided interest.



Under date of February 8, 1916, Bishop McKim writes:

**I**HAVE to report the total loss by fire, on February 6th, of the mission house at Mito, the residence of the Rev. James Chappell, now in England on furlough. The Rev. F. C. Meredith was living in the house as *locum tenens* and lost everything but the clothes he was wearing—he had no insurance. The greater part of Mr. Chappell's household goods were in the house. I am glad to say they were fairly well insured. The insurance on the house was yen 5,000 (\$2,500). It will cost yen 7,000 to rebuild, and I respectfully ask the Board for an appropriation of one thousand dollars towards the building of a new house.

This matter came before the Executive Committee at its March meeting, and it authorized an appeal to the Church for the \$1,000 necessary to supplement the insurance money and erect a satisfactory new mission house at Mito. All gifts for this purpose should be addressed to George Gordon King, Treasurer, 281 Fourth Avenue, New York, N. Y.

Mrs. Morrison, wife of the Bishop of Duluth, writes to tell us of an educational venture in northern Minnesota, which bids fair to give us another summer school. It is especially interesting in that it is held on an Indian reservation.

FOR two years the summer meeting of the Mississippi Valley Deanery in the Diocese of Duluth has been held at Cass Lake, on one of the Indian reservations, combining with the regular deanery meeting a sectional gathering of the Woman's Auxiliary. This proved so successful the first year that in the summer of 1915, July 7-14, there were more than fifty white people, and nearly as many Indians present. The white people were housed and boarded in the Government school building, kindly placed at our disposal by the superintendent. The Indians brought their tents, and camped on the church grounds.

Morning and evening services were said each day in the chapel, and addresses given on social questions, Sunday-school methods and ideals, missions and teacher-training.

The Woman's Auxiliary had an hour every day set apart for addresses and discussions of problems relating to the work of that society.

It was said that of all the lectures and addresses, none received a closer and more interested attention than that of Rev. Fred W. Smith, when he responded to an appeal to tell of some of his experiences in mission work among his own (Indian) people. The afternoon of every day was free for exercise and out-of-door pleasure, the lake and boating giving ample opportunity for agreeable pastime.

It seemed to be the opinion of all present that an effort should be made to establish something permanent in the way of a "summer school" and resolutions were adopted which would secure the co-operation of the other deaneries, by the formation of a committee which should represent all portions of the diocese, and should arrange for the time and place and program for a "summer school" in 1916.

The situation on the shore of the lake makes an ideal spot for an outing, while the presence of a large number of Christian Indians shows a concrete example of what has been done among these recently non-Christian natives of the state by the power of the Gospel.



## THE CAMBRIDGE CONFERENCE

THE program of the Cambridge Conference, to be held June 23-July 8, shows the usual all-around opportunity for training in the spirit and method of Church work. The arrangement of courses makes it possible to do either diversified work along several lines, or intensive work along one or two. This conference is in no sense diocesan or provincial. It is the hope of those in charge that the registration may be widespread, as experience has shown the twofold benefit of hearing of problems other than our own, and at the same time coming to deeper realization of a unity of aim. Every year a few delegates are sent by parishes or diocesan organizations. One mission study class this year is providing a scholarship. These suggestions may well be followed by parishes in need of trained leaders.

There will be the usual courses in the Bible, Church Doctrine, Missions and Religious Education, and the work in Social Service has been specially developed. Bishop Brent and Bishop Roots are each to spend a week at the conference, giving fresh inspiration to study and work for missions by their presence as well as by their spoken words.

The Summer School for Church Music will be held in connection with the Cambridge Conference.

For programs and any further information, apply to the secretary, Miss M. DeC. Ward, 415 Beacon Street, Boston, Mass.



## NEWS AND NOTES

THERE were 100,000 extra copies printed of the March issue of *THE SPIRIT OF MISSIONS*, our Lenten Offering Number. At this writing, March 22nd, the entire special edition has been exhausted, and the 35,000 of the regular edition are also gone. Unfortunately, there are many who would be glad to secure additional copies, but we can only regret that we did not have their orders in time to make the arrangements.



FOR some time the members of a church in Buffalo have been taking their Wednesday evening dinners together. After the dinner they divide into various classes, which spend forty-five minutes in study. There is a class for Sunday-school normal training, another for instruction in social questions, another for problems of high school boys and girls, and a general class, in which the application of Christianity to daily life is discussed. After the classes have closed their sessions there is a devotional half-hour.



PRIOR to his returning to the diocese and taking up active work in Chester County, Pa., the Rev. Jules Prevost, M.D., was for fifteen years a member of the Alaska Mission Staff, where he did most effective work along the Yukon River, especially among the various tribes of Indians. In 1907 he prepared in the native dialect a selection from our Church Hymnal of some thirty-six hymns. This was largely used and at the time received the highest commendations from authorities on its correctness and usefulness. A second edition has been called for and has been published with the addition of the Church Catechism in the vernacular. In the preface Bishop Rowe gives the little book the highest praise, and commendation from him is praise indeed. What more could an author want?

THE *Monthly Review* of the S. P. G. has received a wonderful account of the work among the German Lutheran converts in Chota Nagpur, India. The bishop wrote that nothing could have been better than the behavior of the German missionaries. In the same number of the *Review* is an interesting story of "self-sown" missions in Africa. The Rev. H. Bennett, from the Lebombo Diocese, says that African laborers from the Rand had founded eighteen such missions of their own accord in a little-known part of the diocese. These were discovered by him; and no doubt the same experience is to be noted throughout Africa.



AFTER a most anxious period of suspense, extending over twelve months, news has reached the headquarters of the Universities' Mission to Central Africa of the safety of the forty-two missionaries interned in German East Africa. Names of all places were censored, even postmarks obliterated. One of the missionaries (Archdeacon Hallett) writes that they have all been lodged in military prisons. "We are, on the whole, well-treated and content, but, of course, our hearts are very sad and anxious as we are allowed to receive only fragments of news."



DR. GRENFELL, of Labrador fame, is at present in France, rendering three months' service in the military hospitals.



THERE are ninety-nine thousand Japanese in this country, but only ten thousand of them are affiliated with Buddhist organizations. In four of the Pacific states there are twenty-four Buddhist temples. There are sixty-one Japanese Christian churches in the West, with a total membership of thirty-five hundred.

ON St. Paul's Day, January 25th, five graduates of Boone University Divinity School were ordained to the diaconate. The Revs. Archie S. M. and Robert S. C. Giles go to the Diocese of Anking; the Rev. Benjamin C. L. Yen is to work at Boone; the Rev. Stephen H. S. Tsang stays at the Cathedral, Hankow, and the Rev. Leighton T. V. Yang goes to Changsha, in the Province of Hunan. Mr. Ernest T. E. Kao, B.A., of the same class, has been loaned by the Bishop of Honolulu to help in the work among military students in St. Michael's, Wuchang. Mr. Kao's ordination had to be postponed, owing to the non-arrival of the necessary papers from Honolulu.

Eight catechists were also graduated in January from the Catechetical School in Wuchang. Three of these go to the Anking District, three to Hankow, and one each to the English dioceses of Honan and Hunan.



DR. W. H. JEFFERYS writes us that an endowment for a bed in St. Luke's Hospital, Shanghai, in the name of the "Shuffling Coolie," has been completed through general gifts, and also that an individual, having become interested in the enterprise, has endowed a second bed in the same name. This means that for all time two of the suffering poor of China will be cared for in St. Luke's Hospital.



OWING to the publication in THE SPIRIT OF MISSIONS of the historical articles on "How Our Church Came to Our Country," the demand for extra copies has been so large that the editions for May and June, 1915, and January and February, 1916, are exhausted. If any of our readers have copies of those issues that they can spare, we shall be grateful if they will send them to the Business Manager, 281 Fourth Avenue, New York City.

WE are glad to report that the Rev. A. B. Hunter, head of St. Augustine's School, Raleigh, N. C., is making a good recovery from the serious operation which he underwent before Christmas. The most trying feature of the case is that Mr. Hunter's illness prevents his presenting the needs of the school as he has been accustomed to do. In writing concerning this matter, Mrs. Hunter says: "The school is in dire need of funds. The bills for the bare expenses are much larger than they used to be and prices seem to be steadily rising. The hospital so far has kept out of debt, but the school cannot even do that, though it economizes as closely as possible. If you could help us in any way, we should be most grateful."



THE thirty-ninth international convention of the Young Men's Christian Associations of the United States and Canada will be held at Cleveland, O., May 12-16, 1916. Leaders from the United States and Canada, from Europe and the Orient, will take part in its deliberations.

The Foreign Department of the International Committee, which was organized in 1889, with a secretary in Tokyo and another in Madras, has now 180 trained American secretaries stationed at important student and commercial centers in China, Japan, Korea, India, Mexico, South America, Russia and other foreign lands. This work is carried on at an annual expenditure of more than \$460,000. It has raised up 75 buildings in the foreign field and has trained 200 secretaries from those countries to help carry on the work.

The present membership in the associations is 620,799; the annual expenses have grown to \$12,924,701; the number of associations owning buildings is 759, and the value of these buildings has reached the enormous figure of over \$77,483,448.

# How Our Church Came to Our Country

## VII. HOW OUR CHURCH CAME TO NEW JERSEY

### *I. Beginnings in New Jersey*

SOME may wonder why New Jersey is chosen as the subject of one of these articles. Yet it is something more than the front door of Philadelphia and the back door of New York. From a Church point of view it has an interesting history.

Naturally, the "middle counties," or "East and West Jersey," as they were afterwards called, were at first sparsely settled. Not until the settlements on the Hudson and the Schuylkill had established themselves did the colonists begin to seek the intervening country. The Province of East Jersey—the northern part of the present state—had in the year 1700 some ten towns, counting altogether perhaps 8,000 souls. At Elizabeth, Newark and Amboy there were a few Churchmen, and an occasional Prayer-Book service was held in other places, but as yet no clergyman of the Church was settled in either East or West Jersey.

At first New Jersey was the home of the Quakers. George Fox himself selected it for that purpose during a visit which he made as early as 1673. After going up and down the coast he returned home and organized a colony of Friends, whose agents bought for \$5,000 the western half of southern Jersey. Two years later the first ship landed settlers at Salem, on the Delaware below Wilmington. From this point other colonies were established, and southern Jersey became a Quaker stronghold.

Strangely enough it was from the Quakers that the first strong impulse of the Church in New Jersey was

received. George Keith, of the Salem colony, had been a Scotch Presbyterian and was a graduate of the University of Aberdeen. He was won over from Presbyterianism to the doctrines of Fox and became a marked man among the Quakers. In addition to a thorough education, he possessed energy and versatility, and a keen relish for debate. Wherever he went he became a leader. From Salem he was invited to Philadelphia to be headmaster of the Friends' school. Before long, however, he found himself dissatisfied with Quakerism. It seemed to him verging toward the Unitarian doctrine, and he vigorously opposed the tendency. The ranks of the Quakers divided, many of them following Keith and calling themselves "Christian Quakers." Keith returned



GEORGE KEITH

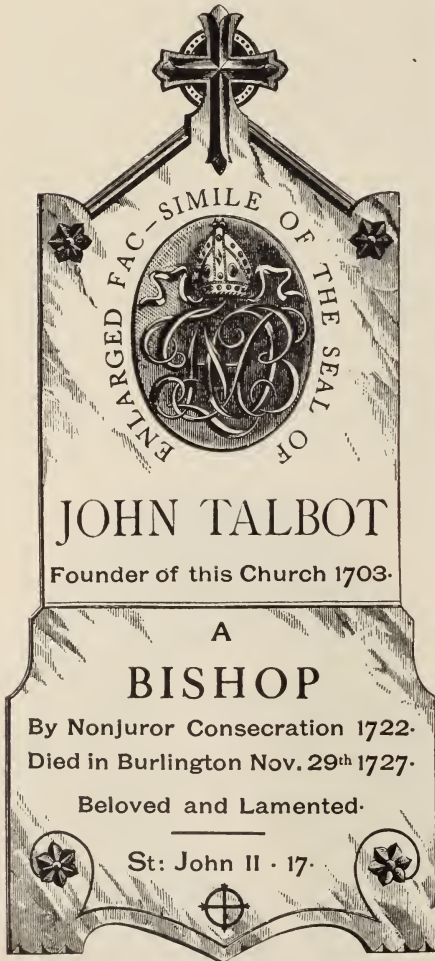
to England in 1694, and asked to be received into the English Church. He afterward offered himself for the ministry and was ordained by the Bishop of London in 1700, becoming the first appointed missionary of the newly founded Society for the Propagation of the Gospel.

He held his first service as a mission priest of the Church of England at Amboy, N. J., on October 4th,

1702, after which he preached in Freehold, Middletown and Shrewsbury. In company with the Rev. John Talbot, he preached in the "Town House" at Burlington, on All Saints' Day, November 1, 1702. "We had," he said, "an Auditory of divers sorts, some of the Church and some of the later Converts from Quakerism." Through his efforts at this time the project of building a church was undertaken, the ground being broken on the Feast of the Annunciation, 1703, from which circumstance the parish received its name. In August of the same year Keith makes formal record: "I preached in the new church at Burlington. My Lord Cornbury was present and many Gentlemen who accompanied him, both from *New York* and the two Jerseys, having had his commission to be Governor of West and East Jersey." Thus began St. Mary's Church, Burlington, a strong center in the early days, and one of the hallowed shrines of Church life in this country.

The Rev. John Talbot, who was the companion of Keith on his remarkable missionary journey, which extended from Massachusetts to Southern Virginia, became the missionary of the S. P. G. in East and West Jersey, making his headquarters at Burlington, where he had been formally appointed rector of the parish. Afterwards we find the Rev. John Brooke settled at Elizabeth Town, visiting Rahway, Perth Amboy, Cheesequakes, Piscataway, Rocky Hill and Freehold—a cure fifty miles in length.

From the very beginning the need for the episcopate was keenly felt, and in 1705 a convention of fourteen clergymen (from New York, New Jersey and Pennsylvania) met at Burlington to petition for the appointment of a bishop-suffragan. John Talbot himself later went to England, largely to urge this request, and there is a tradition that, receiving no en-



THE TALBOT MEMORIAL TABLET.

*This tablet was placed in St. Mary's Church, Burlington, in the rectorship of the Rev. Dr. George Morgan Hills, who firmly believed that the Rev. John Talbot received episcopal consecration*

couragement from the constituted authorities, he later sought consecration and received it from certain bishops who had an irregular succession from the nonjuring bishops, and was thus the first man in episcopal orders in America, though he never exercised his episcopate. The assertion that he was consecrated a bishop has never been so satisfactorily established as to remove all question. In 1715 a bill was introduced into Parliament establishing the Colonial Episcopate, and designating Burlington as one of the four sees. The death of Queen Anne, however, removed the chief support and the plan did not prevail; had it done so, New Jersey would have wrested from Connecticut the honor of having the first bishop of our Church.

A meeting of the clergy of New York, New Jersey and Pennsylvania, preliminary to the organization of the Church in General Convention, was held in Christ Church, New Brunswick, on the 13th and 14th of May, 1784. In this church both Bishops Seabury and Hobart ministered before their consecration.

## II. *The First Bishop of New Jersey*

We must now tell the story of New Jersey's first bishop, who was consecrated just a hundred years after the proposal above mentioned. John Croes was born in Elizabeth Town in 1762. He received his early education in Newark, to which his family soon removed. His father was a baker and unable to give his son the liberal education which he craved, but by his own efforts he had made much preparation for the ministry, which was the goal of his ambition, when the Revolutionary War broke out. At the age of sixteen he entered the army, rising to the position of sergeant-major. At the age of twenty-two, when the war closed, he turned again to the ministry, working as a

teacher to procure his support meanwhile, and in 1790 he was ordained deacon by Bishop White. He became rector of Swedesboro, and from there was called to Christ Church, New Brunswick, where, in addition to his pastoral work, he took charge of the Classical Academy—all that remained of what had been Queen's College and is now Rutgers. Both church and school flourished under his care, the latter enjoying a high reputation throughout the state.

He was elected Bishop of New Jersey in St. Michael's Church, Trenton, August 30, 1815, with a unanimity which proved the high estimate in which he was held and the deep conviction which his ministry of twenty years had produced that he was qualified for this high office. He was consecrated in St. Peter's Church, Philadelphia, by Bishop White, assisted by Bishops Hobart and Kemp. A layman, in a letter written at that time, describes him as follows: "Bishop Croes was in stature about six feet, and of a portly frame. His dress and mien gave him that staid and vener-



THE RIGHT REV. JOHN CROES, D.D.  
*The First Bishop of New Jersey*

able appearance that one may often see represented in the pictures of the Addison age, and that well correspond with the sanctity and native simplicity of his character. His sermons were remarkably adapted to the age, character and circumstances of his auditors, and if it were not their own fault they would always find themselves benefited by his discourses."

Like many of his contemporaries, Bishop Croes was compelled to remain as rector of the New Brunswick parish because the diocese had no episcopal fund for his support. Furthermore, the scarcity of clergy made it necessary that bishops should generally add to their diocesan responsibilities a parochial charge. He therefore retained the New Brunswick rectorship until his death in 1832.

The Rev. Dr. Baker, of Princeton, in a memorial sermon recently preached, says of him: "We owe a debt of gratitude to him. He was the first to make trial of the adaptiveness of the episcopate to the needs of our people; the first to show how a bishop should behave himself among communities which were greatly prejudiced against him as being an aristocratic and pompous official of a state-bound Church. He had no trodden paths to guide him; he had to hew his own way as a pioneer and met with many difficulties, yet his firm but conciliatory advocacy of the Church's principles found favor through the purity, simplicity and devotion of his life. . . . He was not restrained from active labor by the infirmities of age, and he went down gradually and gently to his grave, leaving as a legacy to his family, his diocese and the world a character pre-eminently honest, just, pure, lovely and of good report."

### *III. New Jersey's Second Bishop*

Prominent among the honored names of the American episcopate is that of George Washington Doane, who was the second bishop of New

Jersey. Brilliant, versatile, of commanding presence and gifted with the powers of leadership, he held the eye of the Church for a generation, and was conspicuous in all the great movements of his day. Following upon the quiet, patient, self-denying episcopate of Bishop Croes, he brought New Jersey into the limelight, and Burlington, his see city, became a center of influence.

Bishop Doane was a native of New Jersey, having been born in Trenton in 1799. He graduated at Union College and was ordained by Bishop Hobart in 1821. Seven years later he became assistant at Trinity Church, Boston, and soon afterwards its rector. It was while holding this important place that he was called to the episcopate of New Jersey. Only a sense of the overwhelming responsibility of this office compelled his decision. Much to the regret of his Boston friends, he accepted his election. One obstacle was the inadequate provision for the support of a bishop. It was represented to him that in going to New Jersey he would have to "take out his salary in watermelons and sweet potatoes"; even these, he later playfully alleged, sometimes failed him, but he was not the man to shrink from any sacrifice when duty called. On October 31, 1832, at St. Paul's Chapel, New York, he was consecrated. In the following year occurred the death of the aged rector of St. Mary's Church, Burlington, and Bishop Doane accepted the rectorship of this important parish, which he retained until his death.

Under his leadership St. Mary's parish became a model for the American Church. The church was enlarged, and afterward an entirely new structure was built, the old church remaining in use as a parish house. Every department of the parish life was stimulated and strengthened. Always a scholar and teacher, Bishop Doane directed his attention to the



ST. MARY'S CHURCH, BURLINGTON, N. J.

Sunday-school and parish school, and afterwards to the establishment of St. Mary's Hall for girls and Burlington College for boys. To these he gave time and strength unwearingly.

That which he was doing in the parish he was also promoting in the diocese, and every department of activity felt the effect of his magnetic touch. He was a clear thinker, a polished writer, a telling preacher and a graceful poet. Once, when exposed to a rainfall, a companion who was sharing the experience with him, said, "Well, Bishop, when you get into the pulpit you will be dry enough." But the statement was incorrect; his sermons were never dry. Not only in his own country, but in England, also, his ability as a preacher was recognized, for when the legal ban was removed which prevented our bishops from preaching in English churches, he was summoned across the ocean for that

purpose, and was the first one of many American bishops to stand in the pulpits of the Mother Church.

His faithfulness and zeal were everywhere conspicuous. He could not bear to fail in any particular.



THE RIGHT REV. GEORGE WASHINGTON DOANE, D.D.

*Second Bishop of New Jersey*

An appointment made must always be kept. In this connection it is told of him that on one occasion he visited New York seeking pecuniary aid for St. Mary's Hall, which was just being established. He was detained until late on Saturday, and had made no provision for supplying the church in Burlington the following day. Nevertheless, as the last passenger train was about to leave, he met a friend who wished to know about his new enterprise, and the bishop permitted the train to go without him, counting upon a freight train which he knew arrived at Burlington some time in the early morning, and which he supposed carried a passenger car. Hurrying to the station at the close of his conference, he found the freight train about to leave, but there was no accommodation for passengers, and his application for a ticket was peremptorily refused. "Very well," said he to the agent, "you carry freight, don't you?" Upon receiving an affirmative reply, he insisted on being weighed and forwarded to Burlington in a freight car, which, in pursuance of orders, had to be locked. When the train reached Burlington the following morning the conductor told the local agent that he had in one of the cars "freight the like of which you never heard of before." When the car door was opened, this article of freight shipped by the Camden and Amboy Railroad as "live stock," walked to the episcopal residence to prepare for the services of the day.

The contribution of Bishop Doane to the life of the general Church was also a remarkable one. He was an ardent missionary and the acknowledged leader of what was then known as the "High Church Party." He took a conspicuous share in the Convention of 1835, held in St. Peter's Church, Philadelphia, which declared the whole Church to be the missionary society, established the missionary districts and elected the first mission-

ary bishop—Jackson Kemper. It was Bishop Doane who preached the sermon at the consecration of Bishop Kemper, and who voiced a trumpet-call to the Church in these words: "Open your eyes to the wants, open your ears to the cry, open your hands for the relief, of a perishing world. Send the Gospel. Send it, as you have received it, *in the Church*. Send out, to preach the Gospel, and to build the Church—to every portion of your own broad land, to every stronghold of the prince of hell, to every den and nook and lurking place of heathendom—a missionary bishop!"

The years of Bishop Doane's episcopate covered a trying and critical period in the history of the Church, and he, together with many others, suffered difficulty and trouble. The clash of parties was strong; the Oxford Movement caused great searchings of heart and the defection of Newman and Manning shook the faith of many. Among others, Bishop Doane's elder son, just ordained to the diaconate, renounced his ministry and entered the Roman Church. These and other griefs and trials crowded upon him, but with courageous patience he bore them all. Up to the very end he went about his work. Passion Sunday, 1859, found him in the midst of a long list of visitations, but he had reached the limit of his strength. At Christ Church, Red Bank, on that day, he preached his last sermon. Called home by the death of an old friend, he planned to resume his visitations, but found it impossible. Day by day he hoped to get back to his work, but the end came, and on the Wednesday after Easter this splendid prelate, with the trustfulness of a little child, rested from his labors.

#### IV. *The Later Days*

The story of the Church in New Jersey has thus far been gathered around three personalities. Others,



strong and gracious, might be equally emphasized did space permit. We can only make brief mention of Bishop W. H. Odenheimer, who succeeded Bishop Doane—a man of fine spirit and admirable ability, and a scholar of excellent parts. During his



BISHOP SCARBOROUGH

episcopate, in the year 1874, New Jersey was divided and the Diocese of Newark set off. Bishop Odenheimer, because of the infirmities of age, chose to become bishop of this smaller diocese. For the southern portion, which retained the title of New Jersey, Bishop Scarborough was chosen. Under his leadership, and that of Bishop Starkey, who succeeded



TRINITY CHURCH, NEWARK, NEW JERSEY

*This parish was founded by the S. P. G. Portions of this building represent the oldest church architecture in New Jersey*

Bishop Odenheimer in Newark, the Church in New Jersey went rapidly forward.

In the diocese of Newark particularly the events of recent years and the rapid growth of New York City have made tremendous changes. A considerable portion of the men and women who work by day in New York City have their homes in the Diocese of Newark. Large industries have also grown up in the territory adjacent to the great metropolis, and the old New Jersey, a place of country homes and rural populations, has become urban and cosmopolitan. Most of the problems of the great cities, as well as of scattered country places, press upon her. The Church

has need to put forth all her energy to cope with the task presented here.

In the two dioceses which cover this state there are now some 300 clergy, ministering to 65,000 communicants; the Sunday-schools have 35,000 teachers and scholars.

The Diocese of Newark is administered by Bishop Lines, who was elected at the death of Bishop Starkey in 1903, and who has as his Suffragan, Bishop Stearly, chosen in 1915. Bishop Scarborough of New Jersey died in 1914, honored and beloved, in the fortieth year of his episcopate, and was succeeded by the Rev. Paul Matthews, who was consecrated as fifth bishop of New Jersey on January 25, 1915.

## CLASS WORK ON "HOW OUR CHURCH CAME TO NEW JERSEY"

### PREPARATION FOR THE LESSON

As was the case with last month's lesson on Pennsylvania, any good history, either of our country or our Church, will supply material. "The History of St. Mary's Church, Burlington," by the Rev. George Morgan Hills, D.D., contains much interesting information on the early days of the Church in New Jersey.

### THE FIRST FIVE MINUTES

Inquire from your children who Woodrow Wilson is, and where he came from; or, ask them to turn to the 253rd hymn in the Hymnal and inquire how they like it and what they think it means. Ask them who wrote it and explain that it was George Washington Doane, second bishop of New Jersey, and that it was written for a flag-raising at his boys' school in Burlington.

Find out what they know about New Jersey. Get them to locate it in a general way geographically. Show how it was naturally related to the growth both of New York and Philadelphia.

#### I. Beginnings in New Jersey.

1. What religious sect first founded an important colony in New Jersey?
2. How was the Church indirectly benefited thereby?
3. Tell something about George Keith.
4. What do you know of John Talbot?

5. What were the first plans for a bishop in America?

#### II. The First Bishop of New Jersey.

1. Who was John Croes?
2. Describe his early experiences.
3. Tell what he did for New Jersey.

#### III. The Second Bishop of New Jersey.

1. Who was the second bishop of New Jersey?\*
2. Tell something about St. Mary's Church, Burlington.
3. Give an example of Bishop Doane's perseverance.
4. What service did he render to the missionary cause?

#### IV. The Later Days.

1. When was New Jersey divided and what are the names of the two dioceses?
2. Tell some characteristics of the Diocese of Newark.
3. What is the strength of the Church in the State of New Jersey?
4. Name at least four other bishops who have had jurisdiction in New Jersey.

\* Explain to your children that there are two Bishops Doane—George Washington Doane, second bishop of New Jersey, and his son, William Crosswell Doane, first bishop of Albany. Of this latter the children may have heard. Both were conspicuous men in the Church, and both were poets and scholars.

## WITH THE MANAGING EDITOR

ONE hundred thousand copies of the Lenten Offering Number were printed this year. They have gone like hot cakes. Here are a few of the comments which have come to the office:

"Issued 100 copies Lenten Number yesterday and all sold by evening. Children now busy trying to secure subscriptions. Pretty good business for a Sunday-school having an average attendance of 70 scholars in a town of 3,500 people, with five other religious organizations. This was our first venture and inspires us to make a greater effort next year." This was in Idaho.

From Ohio there comes this word:

"I received your second shipment of THE SPIRIT OF MISSIONS in due season. I am sorry to trouble you again, but my children seem to have an insatiable appetite, and if you can spare them I would like to have twenty more copies of the Children's Number. Next year (D. V.) I will order enough on the first order."

During February we have received 532 new subscriptions and 1,755 renewals. In February, 1915, we received 780 new subscriptions and 1,768 renewals. Last year the February issue was the Lenten Offering Number, so that it is hardly fair to compare this year's figures with last. However, it is interesting to note that the renewals are only 13 less than last. The difference in the new subscriptions is due to the early beginning of Lent last year and the effort of the children. *Think what it would mean if every subscriber secured an additional one during the year!*

"IF every one knew how interesting THE SPIRIT OF MISSIONS is, about one million would take it instead of thirty thousand." "I am very glad that you remembered me in trying to make me of service in our Church missionary work, and only my blindness keeps me from all active work." The first of these quotations comes from Missouri and the second comes from Rhode Island. Both are examples of the cordial interest being shown and the practical assistance being given in the work of making THE SPIRIT OF MISSIONS more widely known. We are taking as our starting point the fact that thirty-one thousand subscribers out of one million communicants is not enough, and we are aiming at fifty thousand subscribers by the end of the year. **THINK WHAT IT WOULD MEAN IF EVERY SUBSCRIBER SECURED AN ADDITIONAL ONE DURING THE YEAR!**

✱

At dinner one evening the conversation drifted to "shop" and another guest made a most interesting statement. For years she has subscribed to THE SPIRIT OF MISSIONS for her physician and her dentist. First having asked if she might do so—thereby securing their interest and co-operation—she had their names entered on the list, and year after year renews their subscriptions with her own. Here is an opening for real missionary work.

✱

Will you please bear in mind that in accordance with a growing commercial practice, when payment is by check or money order, a receipt will not be sent except upon request.

**THINK WHAT IT WOULD MEAN IF EVERY SUBSCRIBER SECURED AN ADDITIONAL ONE DURING THE YEAR!**

## FIFTY YEARS AGO

We have been browsing among the copies of *THE SPIRIT OF MISSIONS* of fifty years ago, and think perhaps our readers may be interested in some of the items which are to be found there. Please tell us whether you think it is worth while for us to bring you more of the same sort.

“Fort Riley, January 15th, 1866.

“IF the Church at the East ‘needs just such information’ as was furnished by my private letter of last autumn, I have no course left me but to write again, especially as, ‘like hungry Oliver, you ask for more.’ It has been my privilege since that letter was written, to spend some time among the wild tribes of the Plains, and my observations may be of some use to your Committee in the future, if not now.

We reached the junction of the Little and Big Arkansas Rivers on the 4th of October. In a few days the scarred and weather-worn warriors came in—first slowly, and in small squads, then by hundreds and by tribes. To describe this Council, and the habits and customs of the several tribes, while it might interest your readers, would be irrelevant to your columns. I will content myself, therefore, in giving the impressions which were stamped upon my mind from a missionary standpoint. These several tribes who are heathen, bigamists, and superstitious, have, mixed with their religious rites and ceremonies, a faint idea of the true God, whom they call the Great Spirit. This fact was evidenced by the opening sentences of Blackkettle’s address before the Council. He is head chief of the Cheyennes, and one of those who suffered so severely by the perfidy of our soldiers at Sand Creek. His speech—which was over an hour in delivery, and which, by its pathos and native eloquence, brought tears to the eyes of veteran officers—opened thus: ‘The Great Spirit above us hears what I say, and our father in Washington will soon be made acquainted with my words.’”

These are the opening words in the March, 1866, issue of *THE SPIRIT OF MISSIONS*, and, if nothing else, they serve to remind us, by their contrast, of the excellent work undertaken by the Church in behalf of the Indian peoples.

\* \* \*

An interesting account of “Church Work Among Deaf-Mutes” is given by the Rev. Thomas Gallaudet, who was rector of St. Ann’s Church in New York City.

\* \* \*

“Sympathy and Help From the Other Side of the World.

“In the early part of last summer the Domestic Committee signified to our churches at the North, that they were ready and would be thankful to receive contributions, in any amounts, for our weakened, and, in many cases, almost utterly desolated churches throughout the South. From that date funds designated for this charitable and pious work, have been almost constantly flowing into our treasury. The streams have not been as numerous nor as large as we could have wished, but they have helped to carry refreshment to many a vineyard, whose hedges had been broken down, and whose once fair inclosures were, to anything but faith in God and His Church, well-nigh past all hope of resuscitation.”

\* \* \*

In this day of so much more cordial feeling and better understanding, we read with interest the following, which is taken from the report of Rev. C. B. Stout, of Mount Pleasant, Iowa: “The children enjoyed their gifts and the Christmas Tree delightfully. What a change has come over our good neighbors! This year the

Congregationalists, Baptists and Universalists all had Christmas Trees and Festivals! Our staid friends of Old School Presbyterians did *not*, but I have no doubted *wanted* to, and our Methodist brethren, would doubtless have gone into this arrangement, but it might have been a little too Church-like.

"Well, all these are indications in the right direction, and when all come to observe the 'Great Festival' of the Christian Church, it may be, their prejudices will give way, and an increase of Unity in the faith and worship will tend to an increase of that CHARITY which is the bond of peace and all virtues."

\* \* \*

The death of the Rev. C. Colden Hoffman is recorded in this issue.

Mr. Hoffman had been for sixteen years a member of the African Mission and his death was a great blow to the work. In writing of it, Bishop Payne used these words: "This event will sadden the hearts of thousands."

\* \* \*

The only illustration in the March, 1866, issue is a full-page wood-cut of Hoffman Station, one of the points in the African Mission.

\* \* \*

Under "Summary of News" we are reminded of one of the problems about which many of us have forgotten: "Chinese idolatry in California, so far from decreasing, exhibits more vigor, is more defiant, and is struggling harder to get a status as one of the religions of the United States."

## EDUCATIONAL NOTES

THE great demand for the three books, "Then and Now," "The Why and How of Missions," and "The Conquest of the Continent," completely exhausted our stock; however, a new edition of each has been brought out and is now on sale.

\* \* \*

George W. Jacobs & Company, Philadelphia, have just notified us that they have a stock of Dean Hodges' book "Three Hundred Years of the Episcopal Church in America," which can be ordered direct from Jacobs for 50 cents a copy.

\* \* \*

On payment of \$1.00 one becomes a Subscribing Member of the Library, and is entitled to receive a list of new books in the library three times a year. The money for membership fees goes into the Book-Buying Fund, which enables us to replenish the shelves and

to keep the library up to date. Checks should be made payable to George Gordon King, treasurer, and sent to the librarian.

\* \* \*

The Sales Department has just received a consignment of extremely attractive articles from Japan; among them are embroidered kimonos and other embroideries from St. Elizabeth's School in Kanazawa, and bright-colored silk bags from Nikko.

\* \* \*

Church people who attended the Panama-Pacific Exposition will remember our splendid exhibit of models of mission schools, hospitals, etc., curios from the different fields, and photographs showing the Church's work in its various phases. This material has now been returned to the Church Missions House, and arrangements for borrowing can be made through the librarian.

# THE LITERATURE OF MISSIONS

## BOOKS RECEIVED

**How to Preach a Mission.** The Rev. James O. S. Huntington, O.H.C. Published by Edwin S. Gorham, 11 West 45th Street, New York City. Price, 50c.

**The Aftermath of Battle: With the Red Cross in France.** Introduction by Owen Wister. Edward D. Toland. Published by the Macmillan Company, 64 Fifth Avenue, New York City. Price, \$1.00.

**Life's Journey.** Introduction by the Bishop of London. Henry Hutchinson Montgomery, D.D., D.C.L. Published by Longmans, Green & Company, Fourth Avenue at Thirtieth Street, New York City. Price, 90c. net.

**The International Critical Commentary.** A Critical and Exegetical Commentary on the Epistle of St. James. James Hardy Ropes, Professor of Divinity in Harvard University. Published by Charles Scribner's Sons, Fifth Avenue at Forty-eighth Street, New York City. Price, \$3.00 net.

**The School of Arms.** Stories of Boys, Soldiers and Sailors. Ascott R. Hope. Published by E. P. Dutton & Company, 681 Fifth Avenue, New York City. Price, \$1.50 net.

**A Choice of Evils.** A missionary play dramatized from "Forward March in China," by Edith Hart and Lucy C. Sturgis, for use by Junior Auxiliaries and Sunday-schools. Ruth E. Jacobs. Published by the Church Missions Publishing Company, 209 State Street, Hartford, Conn. Price, 15c.

**The Fellowship of Paradise.** Rev. F. W. Drake. Longmans, Green & Company, Fourth Avenue at Thirtieth Street, New York City. Price, 20c.

**The Pulpit, Its Place and Function.** The Rt. Rev. Chauncey B. Brewster, D.D. Published by Longmans, Green & Company, Fourth Avenue at Thirtieth Street, New York City. Price, 20c.

**Health and Woman Movement.** Clelia Duel Mosher, A.M., M.D. Published by the National Board of the Young Women's Christian Association, 600 Lexington Avenue, New York City. Price, 25c.

## BOOK REVIEWS

**The Life of the Rt. Rev. William Hobart Hare, D.D.** Mary B. Peabody. Published by the Church Missions Publishing Company, 209 State Street, Hartford, Conn. Price: Paper, 25 cts.; boards, 60 cts.

It will instantly be recognized that no one is so competent to produce a satisfactory life of Bishop Hare as is Miss Peabody, who for years acted as his private secretary. This little volume of less than one hundred pages tells a wonderful story, much of it in his own words. It is possible in this brief biography to come into very close touch with that great life. The

Church Missions Publishing Company has rendered a valuable service in producing a biography in such excellent form and at so small a price. We should hope that it might be the first of many such. The history of the American Church contains many a life which would be immensely stimulating if cast into readable biography, produced at a price within the reach of the average Churchman. By all means let us be grateful for the many admirable and extensive biographies which have been produced in the last few years. But there is still, we believe, an opening and a demand for vivid, concise, inexpensive stories of the Church's leaders. This book is especially recommended for use as collateral reading in connection with classes on the "Conquest of the Continent."

**Hand Book of Colored Work in Dioceses of the South.** Mrs. Thomas Roberts. For sale by George W. Jacobs & Company, 1628 Chestnut Street, Philadelphia, Pa. Price, 25c.

In March, 1915, the first edition of this little volume appeared. Within a few months of its publication the supply was exhausted, and the present revised and enlarged edition now issues from the press. The material has been brought up to date and fresh facts added concerning the colored work of the whole Church. This is the only Hand Book of its kind which the Church possesses, and it furnishes much material for Study Class work and general reference.

**The Red Indians of the Plains.** Rev. J. Hines. Published by the Society for Promoting Christian Knowledge, Northumberland Avenue, W.C., London, England. Price, \$2.40 net.

Forty-one years ago a young English farmer offered himself to the Church Missionary Society and after preparation was sent to Northwest Canada, accompanying the recently consecrated Bishop of Athabasca, Bishop Bompas. He lived to see a wonderful transformation take place. Heathenism became extinct in all the countries to which he went. The story which he tells is the more attractive because of the personal form of the narrative. Trials, perils and discouragements, the difficulties and successes of missionary service are depicted with telling force. It is a book which goes far to prove that the Gospel is still "the power of God unto salvation to every one that believeth."

**Heralds of the Cross.** E. B. Trist. **Some Battlefields of the Cross.** E. B. Trist. **The Story of a Hero.** Gertrude Hollis. **Boys and Girls I Have Known.** Bishop Osborne. Published by the Society for Promoting Christian Knowledge. For sale by E. S. Gorham, 11 West 45th Street, New York City. Price, 80c. a volume.

"Heralds of the Cross" is intended to interest children in simple missionary biography. The sketches are very brief—sometimes one would think almost too brief. Mackay of Uganda in five pages, for example, and Patteson of Melanesia in four, would seem to mark the ultimate of tabloid condensation. Yet there is real value in having a thing well condensed, for expansion is an easy matter. These twenty-six sketches of Heralds will furnish rich material for work among young children. The illustrations will, of course, add to their value.

"Some Battlefields of the Cross" deals with some of the most interesting fields of the English Church in Asia and the South Seas, in brief form, simple style, and with much local color and interesting detail.

"The Story of a Hero" is the life of St. Paul, in twelve brief chapters. It is well and simply told, and has some rather unusual illustrations in which really Oriental persons are depicted.

"Boys and Girls I Have Known" is by the Bishop of Springfield, who was for many years a missionary of the English Church in South Africa. Most of the children described in these brief tales are those whom he met in his missionary service there. This volume also is freely illustrated.

**The Students of Asia.** Sherwood Eddy. Published by the New York Student Volunteer Movement for Foreign Missions, 25 Madison Avenue, New York City. Price, 50c.

Anything written by George Sherwood Eddy is certain to be accepted as matter of importance. His wonderful evangelistic achievements in India and China are well known to all students of missionary endeavor. During these campaigns he has had a splendid opportunity for gathering the material out of which this volume is created. He tells the story of the present student life in Japan, China and India, and of the forces which are working in these countries for national regeneration. His description of the native leaders is particularly interesting. Among them are many of our own communion, notably, Bishop Azariah of Dornakal, assistant to the Bishop of Madras, who is the first native of India to receive consecration.

**Fifty Years of Association Work Among Young Women.** Elizabeth Wilson, Executive of the Secretarial Department of the National Board. Published by the National Board of Young Women's Christian Associations, 600 Lexington Avenue, New York City. Price, \$1.35, cloth; \$1.60, leather.

This book contains a historical account showing how and why the Young Women's Christian Associations came into being, and indicating what has been accomplished in the first half century of the movement. Those who are interested in work among young women will find here a source of much valuable information. A careful chronology and bibliography, together with a full list of the present associations, add to the value of the volume.

**A City of the Dawn.** Robert Keable. Published by E. P. Dutton & Company, 681 Fifth Avenue, New York City. Price, \$1.50 net.

The author has made a distinct contribution to missionary literature in this volume which does not seem at all like a missionary book. Arthur Christopher Benson, who writes the introduction, says, "I have often asked myself why it is that a description of Christian mission work is generally so dull. But here in this book the writer's eyes are everywhere; and not only that, but the words flow out to recapture it all, till as I draw to the end of chapter after chapter, it is with the dream-like sense that some vision has passed between me and the quiet bookshelves of the room where I sit and the close-grown shrubberies of the College Garden." It is the story of Zanzibar—that mysterious meeting-place of the east and west, of missionary and slave-trader—Zanzibar and the adjacent mainland of Africa with its traditions of Livingstone and Hannington, and its records of great missionary achievements. With fine discrimination and real literary charm a tale is told that will bring the appeal of Africa and the Church's mission work in that great land close to the heart of him who reads.

**Campaigning for Christ in Japan.** Rev. S. H. Wainright, M.D., D.D. Publishing House of the M. E. Church, South, Smith & Lamar, Agents, Nashville, Tenn. Price, 75c. net.

This little volume contains the personal experiences of the Rev. Dr. Wainright, who spent many years in Japan as a missionary of the Methodist Episcopal Church, South, and is now General Secretary of the Christian Literature Society of Japan. The book is somewhat in the form of a diary and contains many excellent descriptions and stories. It would not be likely, however, to add much to the material already available for use in our own communion.

# ANNOUNCEMENTS CONCERNING THE MISSIONARIES

## Hankow

Returning after regular furlough, the Rev. and Mrs. L. B. Ridgely sailed from San Francisco on March 2nd on the S. S. *Chiyo Maru*.

On February 1st, Rev. A. A. Gilman and family, also the Rev. F. G. Deis and Mrs. Deis, reached Shanghai via the S. S. *Tenyo Maru*.

## Honolulu

Miss Annie S. Dran reached the field on February 1st on the S. S. *Matsonia*.

## Kyoto

On March 4th, S. S. *Tenyo Maru*, Mrs. H. St. G. Tucker and children left for the United States on regular furlough.

## Porto Rico

At the March 14th meeting, Dr. Charles S. Moss, of Franklin, Tenn., was appointed by the Executive Committee, at the request of Bishop Colmore.

## Philippines

Sailing from the field on February 6th,

on the S. S. *Tenyo Maru*, Miss A. M. Ramsay left on regular furlough, traveling to London via Suez.

## Shanghai

On January 1st, Miss I. N. Porter reached her destination, and on the 11th, Dr. and Mrs. Julian Petit arrived.

The Rev. John W. Nichols and family, also Mr. R. F. Wilner, arrived on February 1st, via the S. S. *Tenyo Maru*.

The Rev. Dr. F. L. H. Pott left for the field on the S. S. *Empress of Japan* March 4th.

Coming on regular furlough, the Rev. Robert C. Wilson and family left the field on February 18th and reached San Francisco March 13th, on the S. S. *Tenyo Maru*.

## Tokyo

Miss Sarah T. Rees, sailing on the S. S. *Manila Maru*, left from Seattle on February 18th.

Miss C. M. Schereschewsky sailed from San Francisco on March 2nd, via S. S. *Chiyo Maru*.

## MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

### Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

### Secretaries of Provinces

I. — — —

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. William C. Hicks, Woodward Building, Fifteenth and H Streets, Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. — — —

VI. Rev. C. C. Rollit, D.D., 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

VIII. — — —

### China

#### ANKING

Miss S. E. Hopwood.

### Cuba

Rt. Rev. H. R. Hulse, D.D. (during May).

### The Philippines

Rev. G. C. Bartter (in Province I).

### Work Among Indians

Mrs. Baird Sumner Cooper of Wyoming, The Manheim Apartment, Allentown, Pa.

### Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Field Secretary, Portsmouth, Va. Rev. J. Alvin Russell, 5,000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter.

Representing the schools and other missionary work in the diocese of South Carolina; Archdeacon Baskerville, Charleston, S. C.



# THE WOMAN'S AUXILIARY

## TO THE BOARD OF MISSIONS

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### "A JOYOUS TWELVE MONTHS"

By *Elise G. Dexter*

(A letter from our United Offering nurse in the Woman's Department of the Church General Hospital, Wuchang, at the close of her first year in China.)

**T**HANK you so much for your letter of New Year's greetings. It reached me yesterday when I was just one year old in Wuchang—and it has been a most joyous twelve months!

Six weeks after my arrival, from St. Hilda's I came into the hospital to live with Dr. Mary James. Miss Morrison having resigned, it was necessary to put another foreigner into the work, although you can imagine how little use I was to poor Dr. James. However, we began! The days were desperately cold, and as the wards are practically open to the elements, our patients were few; our nurses very uncomfortable, suffering from chilblains in their hands and feet, and the children's ward, in a dismal part of the building, with only a couple or so of kiddies. The little nurses were doing their best under these conditions, not mentioning their own quarters, which were very poor and cold.

Dr. James was treating clinic patients under the same difficulties; rooms too cold often for examinations; drugs and ink freezing. You can imagine how skilfully one could pull a tooth or open an abscess under these circumstances! Would you have cared much for treatment there? I know I would rather have suffered a good deal before submitting to "surgical technique"! But every one was comforted 'way down in her heart with the knowledge that some day a new hospital would be built, for we had heard of the generosity and en-

thusiasm of the Wednesday morning Bible class.

I was fortunate in my inheritance of nurses whom Miss Morrison had already had in training several months. They were splendid, and some day I hope will be graduate nurses and a real credit to our medical work. Last Sunday four of them were baptized. Now they are all Christians, and I hope next year many of them may be presented for Confirmation. There are nine in training and next month we are admitting a new class of probationers.

When Dr. James and I began the work here together she told me of the vast improvement there was in the *present* buildings over those which housed the hospital in 1914. But to one just out from home and new to China, it seemed a very dismal place in which to attempt medical work. Imagine going through rooms called "wards" (by courtesy) where the beds were the low black iron variety, with no mattress or pillow, and such coarse sheets that one could scarcely realize they were meant for the patients' beds. Even these (the sheets) were scanty in number. The nurses stood around, with their swollen hands wrapped up in mufflers, and when off duty tried to warm their feet on small braziers such as are used in Italy. (I think there was about five dollars on the balance sheet when Dr. James took the work over.)

Of course, it made a vast difference having her resident at the hospital,

and as the cold weather of the winter wore off, the patients returned in goodly numbers. And what gorgeous days do come in early spring and autumn in China! There is a profusion of lovely flowers at all times. And you know how much that is charming there is here all the year around. Now it is the cold season again, and Chinese New Year, too, a festival which every Chinese likes to celebrate at home.

But I think you would notice some improvements if you came to see us to-day. There are the same open wards, but on every bed is a nice mattress, with pillow and better sheets. We use now, as formerly, large gray blankets with a red border (extremely warm), bought by Dr. MacWillie, like those he uses at his hospital.

Our operating-room has been painted white; new furniture (wooden) made and also painted white. A good supply of instruments fills our case now, and another order is paid for and on its way from St. Luke's, Tokyo. That hospital is a great boon to all medical work in the East, as they have a splendid department for making "everything needed." In our private rooms (two) we have nice white beds especially made for us down in Anking, and also another special kind of obstetrical bed for a delivery-room. We have bought a very interesting mannikin for teaching the nurses and also an obstetrical one for those who study midwifery. All of our nurses get the ordinary course such as any school at home teaches.

Last summer Dr. James noticed the advancing price of drugs, and, looking ahead, sent off orders to America and also to Shanghai. Consequently, although our storeroom for such things is very small, the most expensive drugs, which are almost prohibitive in price now, are in stock, enough for two or three years; of the ordinary drugs, we can run along on our supply still for almost a year, and more are

on their way from America. This forethought has saved the hospital many dollars, as well as making it possible to use these medicines right along.

Last March Dr. James and I were living in the hospital proper, in the rooms Miss Morrison had used, but by the middle of April the small Chinese house adjoining us was vacated, and we moved in there, giving the hospital the four rooms we had occupied. Three were quickly converted into children's wards, and the dining-room into a nice study for the nurses. There at two large tables they can be heard studying every night. We have a stove there, with fire all the time. It has been the greatest blessing to them. Off-duty is always spent there, and they care more for the wards now that they also have something of their own to be responsible for.

We have ten tubercular children, whom we are treating for bone diseases, and whose parents have agreed to allow them to stay with us a year. A friend from home sent us out a Bradford frame, so that they can be taken out of doors on nice days, and—oh, the blessings that come to us every day!—"the man on the street" copied the frame, and now we are well-equipped to care for these little cripples. All day long they laugh and sing. That ward is quite the brightest spot in China! A tiny mite, "Ta Kan," reads morning and evening prayer to them all every day, and the nurses have taught them many hymns. Last week a Chinese official came with some friends to see the hospital, and the kiddies surprised them all by saying in English, in the sweetest way, "How do you do? I am glad to see you. Please come again. Good-bye." All in one breath! And when the Rockefeller Commission visited us, those rather impassive people were quite bowled over by these children's greetings.

On Sunday we do have busy, but happy, hours! We begin at seven with the Communion Service at the hospital chapel, then do the hospital work, take accounts, make rounds and all the hundred little details that take time. At three o'clock our open courtyard is full of out-patients who come for the service. Father Wood preaches in the simplest way possible, and their attention is wonderful. Two girls from St. Hilda's teach the children the lesson from the Gospel, and then they join our little nurses for a cup of tea before going home with Miss Hutchins or Miss Mills.

A month ago, Dr. James operated on a Buddhist nun for a very large abdominal growth. She has made a

wonderful recovery, and every day we pray that she may learn to ask help of One greater than Buddha. She is intensely interested in our services and prayers. May she some day know the true "Star of the East." What days these are for us here in China—the Epiphany season! Last week we all went to St. Michael's for the beautiful service where from a darkened church one taper on the altar is lighted to signify Christ. Then three little choir boys, as the wise men, receive the light and gradually pass it on to every one in the congregation. Then, as we all stand holding *our* light, we sing, "As with gladness men of old." It was a most striking missionary sermon.

## WHERE ARE OUR YOUNG WOMEN?

THERE are needs calling to-day which, so far, are without response.

We know where eight teachers are needed, one at least of whom must be musical, three nurses, ten other women, seven of them especially for evangelistic work. We have written to our training-schools in New York, Philadelphia and La Grange, and have heard of no one to answer the calls. A visitor from La Grange writes us:

"I have been here three weeks, and have waited to report to you until I had gained a full grasp of the aims of the work, and could properly express to you my appreciation of the wonderful way in which they are being accomplished. Dean Brewster is surely a woman in a thousand, and her influence pervades the whole settlement work, and the community in general. She has given me every opportunity she could of observing the various activities, and of going about among the mill people, and I am immensely interested in it all. I greatly wish it were within my power to im-

press the women of the Church with the splendid opportunity here for training in hospital and kindergarten. Dr. Brewster tells me that she receives letters from the Auxiliary branches, regretting that they are not able to send financial help to the work here, and showing no appreciation of the real need—*young women to be trained*. They have many more calls here for workers in mill towns than can be supplied. Why is it that the young women of our Church are so backward in preparing themselves for Church work along the lines indicated here?

"La Grange is a beautiful, healthful place, the hospital well-equipped and under fine management, the kindergarten course is excellent; more students are needed. In the hospital they will take women of thirty, or even older, if in good health. Will not the Auxiliary officers in the different dioceses make the advantages here known to the young women of their parishes?"

A like message to this we are sure would come to us from the New York

School, 419 West 110th Street; the Pennsylvania School, 708 Spruce Street, Philadelphia, and the Training School of the Pacific, 2629 Haste Street, Berkeley, Cal. Write and ask.

Will not the officers and members of the Auxiliary take this appeal to heart, and resolve that the United Offering which they shall make in 1916 shall not be of means alone?

### Our United Offering Prayer



**A**LMIGHTY GOD, Lord of the harvest, we humbly beseech Thee to send forth more labourers into Thy harvest, and especially to put it into the hearts of many faithful women to give themselves to Thy work in the Mission field; or, if they cannot go themselves, to give of their substance gladly, as Thou hast prospered them. And so may the bounds of Thy blessed Kingdom be enlarged; through Jesus Christ Our Lord. *Amen.*

## THE MARCH CONFERENCE

**T**HE March conference was held on Thursday the 16th, with officers present, from Connecticut, 3; Harrisburg, 1; Long Island, 4; Louisiana, 1; Maine, 1; Michigan, 1 (Junior); Newark, 1; New York, 1; Pennsylvania, 3; Rhode Island, 1; Western Massachusetts, 1; together with visitors from Alaska, New Jersey and Southern Virginia.

Bishop Lloyd spoke upon the One Day's Income Plan, and the hope that the apportionment in time may come to be regarded simply as an ordinary parish expense. He said when God lays upon us a task to perform He puts easily within our reach the means of carrying it forward so that the burden shall not be too heavy, that the One Day's Income freely given may lead us on to larger things. Mrs. Clapp, of Connecticut, reported upon the meeting of the One Day's Income Committee, urging upon us the responsibility of speaking of it as a privilege of each member of the Church. Mrs. Hoppin reported upon the Institute of the Auxiliary in the New England Province, where the decision was reached that provincial organization should be postponed until after the General Convention. Miss Lindley showed some excellent charts which originated in the S. P. G., and which were reproduced in Kansas City, showing the need of Christianity and the lack of knowledge concerning

it still in vast regions of the earth. Deaconess Goodwin reported various visits to colleges and an interesting college students' conference recently held in Boston.

Miss Benson, the President of the Long Island Branch, then opened the conference, which was an experience meeting on (a) Methods of work in distant missionary districts and dioceses; (b) Do's and Don'ts from missionaries.

### *Methods of Work*

Contributions as to methods came from Arizona, North Texas (through a former missionary), and Southern Virginia.

*Arizona:* In this mission to the Navajo Indians the form of work adopted was medical missionary work. The Hospital of the Good Shepherd had many and great difficulties in the commencement of its work, because of the gross and peculiar superstitions of this tribe. No other missionary body had ventured to build or start a hospital. It was well known that any building in which a death occurred was strictly avoided, and was abandoned or destroyed. This was one of the great difficulties. Another was the unenlightened condition of the Indians and the teaching and opposition of their medicine men. The Navajo Indian Reservation being very large and the Indians semi-nomadic, there being no villages, to be able to reach the widely scattered huts in order to give proper medical attention was impossible. So the risk was taken, the hospital was built. By degrees, slowly, very slowly, the work was carried on. It would take many pages to tell the experiences of the nineteen years. Its first patient, for the amputation of a diseased arm to save his life, was received

in February, 1897. It is enough to say that the medical part of the work has been a decided success—the hospital has become a necessity to these Indians. And, more than the medical work, the enlightenment, both mental and spiritual light, has been bestowed. We see great advancement. The method of work has been blest.

*North Texas:* It is an immense area which this district covers, a distance of 76,000 square miles, greatly scattered and with many small towns. There were three self-supporting parishes and twenty-nine missions. The small towns had these missions, with local guilds organized and doing excellent work. But naturally, with so much *local* work, there was a strong objection to the work of the Auxiliary. The membership of these guilds is usually from six to ten, sometimes only one or two, and often but four or five. In the small towns the clergyman comes perhaps once a month, and these guilds pay their share of his salary, the running expenses of the mission, heating, lighting, etc. Under Bishop Temple's plan, these guilds were entirely done away with and branches of the Auxiliary formed, which take up first the work of the Auxiliary, distribute United Offering boxes in the home, take their share of the payment of the apportionment (and in this connection please note that the apportionment for North Texas is now overpaid, and that the surplus was largely raised by the Auxiliary). Study classes became also part of the year's plan, and at the annual meeting pledges were taken up for particular work. In this way the Woman's Auxiliary work was done. Other work was reported to our own district officers. In this scattered country many of the women live on ranches and are isolated from the work. A beautiful prayer is in use by all the Auxiliary—the isolated members use it for the whole diocesan branch, and the branch members them in their prayers whenever they meet.

There are also a few members of the Little Helpers. It seemed a pity where there were babies in a town, whom our clergy had baptized, that they should not be added to this branch of the Auxiliary, so red boxes were procured and given to the mothers, and thus they are kept in touch. The Junior Auxiliary has not so far been organized. It has not been possible to get together sufficient delegates to hold a conference, and yet two women came to the annual meeting, who were obliged to leave their homes one afternoon, sleep at a certain place that night, rise at six in the morning and travel all day, sleep at the next place, and travel for three more hours on the day following, and take the same trip back. This certainly was a good deal

of time to give in order to be present at a two days' meeting. Another difficulty is due to the shifting population.

*Southern Virginia:* Here is a territory covering four thousand square miles, of nine counties, with one priest, one deacon, two lay readers and seven women workers. The priest (Archdeacon Rich) scarcely knows what the word home means. He is constantly traveling about, but, of course, it is impossible even to begin to do the work required. There is what is known as a "union church," and the preaching of the itinerant mountain preachers is the worst possible influence for the people. There is no spirit of true helpfulness among them, and they work against the Church. There is also, as in North Texas, the shifting population. The work is so often interrupted, and probably nullified, by this circumstance, that it is most discouraging. Of course, when trouble comes to them, we are always there to help, and as we have often been told, "The 'Piscopal Church is an actin' church. Others come and talk to us, but yours is an actin' church." In the work the Auxiliary is a real help, with its influence upon the missionaries in knowing that the Church at home holds up their hands in their fields. Among the fine boxes sent, but two barrels and one box of unsuitable or unsatisfactory articles have been known. An immediate need is fifteen hundred dollars for a suitable mission house, which would become a community center and do incalculable service among the people.

### *Do's and Don'ts*

To these missionaries, as well as to others, from Wyoming, North Carolina, Alaska and Tokyo, and to secretaries at the Church Missions House, we are indebted for our *Do's* and *Don'ts*.

*For Missionaries:* Don't be impatient. Don't be discouraged or let things discourage you too much. They are bound to come right, if you just wait and work prayerfully and hopefully.

Don't expect to do your work alone. Remember it is God's, and ask his aid continually in the partnership. Keep the aim of your work always before you. If you have settled upon any project, keep it before your people by talking about it. Ask for help from those about you. Let your people know you expect great things from them. Inspire them with the stories of others; what others have done they can do. Use tact and good judgment in your work. Be kind, overlook faults; a mean, impatient word may pull out the foundation of years. Be on the lookout always

for a chance to be a friend to your people; religion is understood better by words than by actions. Pray that anything in your life which hurts the work may be given up. Strive to love your people and let them know you care for them. Remember they come first. Don't be so bound up in your every-day duties that you cannot see anything bigger. Stop once in awhile to survey the whole field, in order to realize not only your own isolation but your relation to its other parts. Try to get away from your work, that you may have fresh inspiration through meeting others and escape getting into a rut yourself. Attendance at a summer school is a good thing. Let your work be known outside your district, for it is hence the money for its support comes. Cash checks immediately.

#### For the Auxiliary:

Don't be afraid to give missionaries money. They not only need it very much at times, but there are occasions when they can make it go further than the things that come in the boxes. Money will sometimes help out in general expenses, as clothing cannot. Don't forget the importance of giving your missionaries helpers who can do the actual drudgery. Many a consecrated woman is unable to keep her post because the kind of work for which she was not intended has broken her down.

Do find out to whom, at a mission station, boxes should be addressed. Do write all letters concerning them to the same person. Don't send messages through other persons to whom you may happen to be writing. Do put the name of the organization which sends a box and the name and address of the person to whom acknowledgment is to be made on the outside as well as inside of the box. Don't be too severe if the busy missionary, who perhaps may be working all alone, does not make acknowledgment of kindness as soon as you think it ought to be done. Don't send soiled Christmas or Easter cards. Don't send soiled clothing or things which are too worn to be useful. Do visit yourself, or send your representative to visit, the mission you wish to help before forming an opinion of the work done there. Do date your letters. Do put your address on each one; much valuable time may be lost in hunting up the addresses of friends. Do write a friendly letter occasionally to some unknown missionary, especially to one who is far away from home and friends. It helps. Don't forget that many missions are struggling against great odds, with insufficient means and an inadequate number of workers. Don't forget to include in your daily prayers one for missions throughout the world.

Please don't, for the present, send any

more petticoats to Alaska! There are piles of them going unused, because there is such an oversupply of this particular garment. And please don't use outing flannel when sending boxes to Alaska. Galatea or denim is much to be preferred, if it is impossible to send woolen materials. The boxes represent the equivalent of money, in many instances, for their contents are exchanged for such necessities as wood and water and dried fish for the dog teams. It costs a hundred dollars each year to keep a dog team for the mission, and there would not be much to pay with if the boxes did not come. Then each worker costs the mission six hundred a year, and the bishop is sore pressed for funds to keep up any thing like an adequate staff.

Don't put the Auxiliary second; don't let bridge or social engagements take its place. Always give it first place, and you cannot estimate the amount of good you will be doing. Let it be known why you cannot keep this other social engagement. Don't compare conditions described in the articles you read with those under which you live yourself. The coloring given in the article is probably much more correct than your own conception of it. Try to be open to conviction. In the letters which you write, don't take a *goody*, *goody* tone; don't think it necessary to talk entirely about Church work, or to take a frightfully solemn attitude. Let missionaries have a little of the lighter side of life. Newsy, breezy letters are good for them. In the work that you do, don't think that just anything is good enough. Do your best work; it is none too good for the purpose.

In sending things, use a little care and judgment. If you cannot afford to send a good picture, just send the frame and the glass. Often a picture will be found, which will be entirely satisfactory, to fit the glass and frame of something unsuitable or unsatisfactory. And in sending gifts for the missionaries, fill in with little extras. Remember there is always some one who will be glad of them. In sending money, don't bind the person in charge down to a certain spending of the gift. Allow a little leeway. Conditions change in the mission field just as they do at home, and remember that a person who is put in charge of a mission is pretty certain to have enough business sense and enough interest in the work to do the very best with the funds at his or her disposal. To make a stipulation that the money sent is to be spent for so and so and not to leave any alternative, is often to defeat the real object of the gift. It may be impossible when the gift is received to make the stipulated disposition. Many times complications have arisen

which have never been straightened out, just because of such "strings" as this.

When you have meetings, don't have them too long. Don't compel a speaker to sit and wait through a whole evening of business details before his talk can be given. Many men whose time is worth much to themselves and to the community which they serve have been obliged to sit through the wearisome details of a business meetings for perhaps an hour or more beyond the time scheduled for their talks. This is manifestly inconsiderate and unfair. A good plan is to have the alternate meetings of your branch for business, and to devote the others exclusively to your missionary talks and the gathering of interest and information.

Don't be satisfied with some one's else copy of THE SPIRIT OF MISSIONS. You are not willing to adopt such a course with regard to the daily newspaper or the current magazines, and THE SPIRIT OF MISSIONS is infinitely more valuable because of its very nature than any of these. Most missionary magazines are supported much better than the Church people supports ours. And yet none of them are of equal value. A Congregational clergyman wrote recently saying that he must have THE SPIRIT OF MISSIONS. "If you won't give it to me, I must subscribe for it myself," he said.

And, lastly, but most important of all, in your prayers, don't lose sight of the fact that there are two sides to every question, and that God has the right and the wisdom often to deny your requests. It is so simple to understand, if we only take our own cases as parallels in dealing with our children. We know how wise and right it is often to deny them what they wish, and yet how difficult to make them understand. Pray earnestly and thankfully and constantly, for, most important of all, above all gifts and work, comes prayer.

Don't urge the needs of more than one place at a time, at a meeting. To make two appeals weakens the force of both. See that the person who opens a meeting is familiar with the work and to some extent be correctly introduced. In several cases medical missionaries have been introduced as clergymen. Don't encourage an indefinite undertaking to give when it is possible to collect money at a meeting. Fifty dollars given directly is much more valuable than \$500 that may be given at some future date. Do see that the speaker knows as much as it is possible to tell about the meeting. Often he has no idea of the composition of the meeting, and but a vague idea of its object. Try to know who the missionaries are. Do write letters of thanks. Do preside cheerfully—

this is very important. The impression upon those who come is powerfully governed by the atmosphere created by the chairman of the meeting. Don't let social affairs be crowded in upon the time for missionary meetings. The missionary would much rather have all the time you can possibly spare for the presentation of his case than be asked to indulge in small talk and tea.

Do meet trains and tell your speakers when they should expect to arrive and depart, and see that everything for their comfort and convenience is thought of and performed. See that they have information as to suitable places to stay and how to reach their destination with the least delay and the most comfort. If you can possibly help it, don't put two persons in the same room. They need the rest and change of solitude sorely at the end of the day. Do prepare for and follow up all meetings. The best missionary meetings are those where some degree of preparation has been given beforehand and where the results are carefully followed up and the interest gained is kept alive and increased.

#### ANNUAL MEETINGS AND SUMMER CONFERENCES

Will the secretaries of the diocesan branches please send to the secretary of the Woman's Auxiliary,

First: The dates, places and plans for all annual meetings of diocesan branches that are to be held between April 1 and October 1;

Second: The summer conferences which representatives of their branches expect to attend. How many of these representatives will undertake normal study? What other help do they especially wish to gain through this attendance?

#### APRIL, THIRTEENTH

The September SPIRIT OF MISSIONS gave the report of the Committee on Conferences, which planned those of the present season. They proposed that the April conference should be replaced by a Quiet Hour.

The third Thursday in April falling on Thursday in Holy Week, this Quiet Hour will be held on Thursday, April 13th, and will be conducted by Bishop Lloyd, the Service and Quiet Hour to be held in the Chapel of the Church Missions House, beginning at ten o'clock.

## THE JUNIOR PAGE

### FROM THE JUNIOR DEPARTMENT IN THE DIOCESE OF MINNESOTA

*Miss E. E. Yardley, President, 438 Portland Avenue, St. Paul, Minn.*

THE threefold purpose of the Junior Auxiliary—Prayer, Study and Work—is strongly emphasized by the Minnesota Juniors. Of course they use the regular Junior Collect, which is published by the Board of Missions, but they also have their own special one, which is as follows:

"O Father of Love, who has taught us by the gift of Thy Son to the world that the greatest gift we can present unto Thee is the gift of our lives, we pray Thee to bless with Thy sweet strength all those who are giving their lives to Thee in their work among the . . . and especially to . . . and the other workers and the children under their care to whom our gifts are going. Grant that into the gifts of our hands we may so weave the gifts of our lives that both we who give and they who receive may be blessed to Thy service. For the sake of Thy Son we ask it. Amen."

This collect is of a more personal nature, in that the name of the mission for which the Juniors are working and the missionary in charge are inserted.

The study is that of the country or mission to which the gifts are going, if any material can be found upon the subject. Then their work is all for the same mission. In the fall a box is prepared for all our home missions—Colored, Indians or Mountaineers. In the spring the box goes to a "far away" mission—this year to Honolulu. The semi-annual meeting is held in November, and the annual meeting is in May, when the gifts are presented.

As many as possible attend these meetings, not only from the Twin Cities, but also delegates from many of the other towns, all bringing their gifts with them. Those not being able to send delegates, send their gifts, which are offered with the others. The meetings being held in the afternoon, there is a shortened form of Evening Prayer, with some suitable hymns. Then there are short addresses by the rector and the bishop, if he can be present. The offering is then taken, which is for current expenses and the general apportionment, after which the children march up the middle aisle, bearing their gifts, and

lay them upon an improvised altar at the foot of the chancel steps, returning to their seats by the side aisles. This part is very impressive, as every one realizes the gifts are actually an offering to God. At the end of the service the collects are said in unison, and there is a minute of silent prayer, during which the children are expected to make their offering, as individuals, of their year's work.

These services have proved of great benefit, and the directresses are frequently heard to say: "Well, this service pays for all." The services also strengthen the branch of the particular church in which the meeting is held. Last spring they met at our colored mission, and the rector said: "This has been a great help to us, for our children have always been shy about attending the meetings at the other churches, thinking they were not welcome; now they see that the children from those same churches have come here, so it will not be so hard to persuade them another time."

As the meetings are always in the Twin Cities, the towns outside are not always able to join. Last year the branch in Willmar had their little service and offered their gifts in their own church, so that all could have part in it afterwards, sending their gifts to be packed with the others. This concentration of Prayer, Study and Work has proved of great value, and has given strength to branches which are widely scattered.

### THE JUNIOR EXHIBIT AT ST. LOUIS

The Junior leaders are reminded that it is time to plan for the Junior Exhibit in St. Louis next October.

We prefer to have a small exhibit entirely on educational lines rather than a large one of things which may have been shown before. That is, we do not want dolls and scrap-books and things that go in almost every missionary box. We do want, however, new ideas such as maps, charts and models. The president of each diocesan branch will receive a notice where to send these things in St. Louis, but it is time to see what can be sent from each diocese.



# A LIST OF LEAFLETS

Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue, Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

## Devotional

- 50 Prayers for Missions.  
 51 A Litany for Missions.  
 52 Mid-Day Intercessions for Missions.  
 54 Mid-Day Prayer Card.
- Alaska**  
 800 The Borderland of the Pole.
- Brazil**  
 1402 Our Farthest South.
- Canal Zone**  
 M. 1 The Canal Zone.
- China**  
 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)  
 202 Investments in China.  
 205 We Have it! (St. Mary's Hall.)  
 210 \*Developing Chinese Womanhood. (Report of St. Mary's Hall.)  
 247 Practical Ideals in Medical Missions. 5c.  
 268 \*A Year at Boone University.  
 271 A Year at St. John's University, Shanghai.  
 272 \*St. John's University, Shanghai.  
 M. 6 At the Close of Day.  
 M. 7 A Summer Day in a Chinese Dispensary.
- Cuba, Porto Rico and Haiti**  
 500 In the Greater Antilles.
- Honolulu**  
 1007 The Cross Roads of the Pacific.
- Indians**  
 600 The First Americans.
- Japan**  
 300 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)  
 301 \*What Shall the Future Be? St. Agnes' School, Kyoto.)  
 302 \*Five Reasons for St. Paul's University, Tokyo.  
 326 How to Win Japan and Where to Begin. "Help Wanted." (St. Margaret's School, Tokyo.)
- Liberia**  
 100 Our Foothold in Africa.
- Mexico**  
 M. 3. A Year in Mexico.

## Negroes

- 700 The Church Among the Negroes.
- The Philippines**  
 407 The Cross, The Flag and The Church. J.M. 1. \*From Head-Axe to Scalpel.

## United States

- M. 4 A Year in South Dakota.  
 M. 5 A Year in New Mexico.
- The Forward Movement**  
 A complete set of Forward Movement leaflets will be sent on application.

## Educational Department

- Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.  
 3055 Catalogue of Publications.  
 3071 The Library of the Church Missions House.

## The Sunday-school

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.  
 2 A Litany for Children.  
 5 Two Experiments with the Lenten Offering.

## Miscellaneous

- The Missionary Story of the General Convention.  
 900 The Church's Mission at Home and Abroad. Bishop Lloyd.  
 912 Four definitions.  
 913 Concerning "Specials."  
 914 The Board of Missions and Special Gifts.  
 941 How Can I Give to a Particular Object And Yet Give to the Apportionment?  
 944 Women in the Mission Field.  
 946 How to Volunteer.  
 956 The Way and How of the Missionary Budget.  
 969 The Church and the World.  
 970 Why Believe in Foreign Missions?  
 978 In the Nation.  
 979 The Lands Beyond.  
 980 The Wide World.  
 983 One Day's Income.  
 1105 How Shall I Vote?

# THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.  
 W.A. 2. To Treasurers.  
 W.A. 4. Collects for Daily Use.  
 W.A. 8. The Power of the Weak.  
 W.A. 10. Prehistoric Days.  
 W.A. 13. How Can I Help?  
 W.A. 14. Why Should I Be a Member?  
 W.A. 16. A Bit of History. 5c. each.  
 W.A. 20. Hand Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.  
 W.A. 21. A War Message.  
 W.A. 22. Borrowed Suggestions.
- United Offering**  
 W.A. 100. Resolution and Prayer Card.  
 W.A. 102. Who Gave It?  
 W.A. 103. Verses: "The Little Blue Box."  
 W.A. 105. The Mighty Cent.  
 W.A. 107. The Churchwoman's Offering of Romance.  
 W.A. 111. An Ideal.  
 W.A. 112. A United Offering Reminder.  
 W.A. 113. \*Helps for United Offering Treasurers.  
 W.A. 114. \*Important Reminders.

# THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.  
 W.A. 201. What the Junior Department Is.  
 W.A. 202. One Army—Two Departments.  
 W.A. 203. Membership Card, 1c. each.  
 W.A. 205. Section II. How the J. D. Helps.  
 W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.  
 W.A. 225. The Sunset Hour. A Missionary Play. 5c. each; 50c. per doz.  
 W.A. 250. Section II. The United Offering.  
 W.A. 251. Section III. The United Offering of 1915.  
 W.A. 252. Someone's Opportunity.

## The Little Helpers

- W.A. 300. The Origin of the L. H.  
 W.A. 301. The L. H.; Directions.  
 W.A. 302. L. H.'s Prayers.  
 W.A. 303. Membership Cards. 1 cent each.  
 W.A. 304. \*Letter to Leaders for 1915-1916.  
 W.A. 308. More Little Helpers.  
 W.A. 310. \*Letter to Members for 1915-1916.

# ACKNOWLEDGMENT OF OFFERINGS

## TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba and in the Canal Zone; in thirty-eight dioceses, including missions to the Indians and to the negroes; to pay the salaries of thirty-two bishops, and stipends to about 2,584 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1915, to March 1st, 1916.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to Mch. 1st, 1916	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to Mch. 1st, 1916
PROVINCE I.			PROVINCE IV.		
Connecticut .....	\$57,254	\$10,992.17	Alabama .....	\$7,629	\$552.53
Maine .....	4,989	750.16	Atlanta .....	5,675	554.15
Massachusetts .....	81,891	30,394.36	East Carolina .....	3,896	2,838.17
New Hampshire .....	6,567	1,254.96	Florida .....	5,028	961.23
Rhode Island .....	23,239	6,201.29	Georgia .....	4,636	520.13
Vermont .....	4,462	1,254.77	Kentucky .....	8,426	2,473.08
W. Massachusetts .....	15,617	3,271.64	Lexington .....	2,561	572.85
	\$194,019	\$54,119.35	Louisiana .....	8,587	2,208.67
			Mississippi .....	5,622	737.08
PROVINCE II.			North Carolina .....	6,954	1,407.37
Albany .....	\$27,201	\$3,798.52	South Carolina .....	8,820	2,713.95
Central New York .....	24,577	4,938.44	Tennessee .....	7,510	852.53
Long Island .....	65,210	6,724.81	Asheville .....	2,683	514.07
Newark .....	44,770	9,382.24	Southern Florida .....	2,194	132.85
New Jersey .....	31,765	4,697.95		\$80,221	\$17,038.66
New York .....	282,507	63,864.80			
W. New York .....	29,709	5,580.51			
Porto Rico .....	268	30.00			
	\$506,007	\$99,017.27	PROVINCE V.		
PROVINCE III.			Chicago .....	\$47,252	\$7,050.92
Bethlehem .....	\$20,438	\$3,790.99	Fond du Lac .....	3,824	614.84
Delaware .....	5,180	1,512.44	Indianapolis .....	4,681	708.13
Easton .....	2,764	387.57	Marquette .....	2,490	535.99
Erie .....	6,880	470.50	Michigan .....	16,888	5,875.18
Harrisburg .....	11,464	1,633.25	Michigan City .....	2,458	266.72
Maryland .....	34,828	7,925.83	Milwaukee .....	11,077	1,398.30
Pennsylvania .....	148,737	42,724.65	Ohio .....	25,278	3,937.82
Pittsburgh .....	25,433	7,621.70	Quincy .....	2,635	489.75
Southern Virginia .....	18,663	2,854.62	Southern Ohio .....	15,698	3,534.33
Virginia .....	15,112	5,431.99	Springfield .....	3,114	527.46
Washington .....	23,750	4,901.57	W. Michigan .....	6,888	845.70
W. Virginia .....	6,822	1,959.32			
	\$320,071	81,214.43		\$142,283	\$25,785.14

DIocese or Missionary District	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to Mch. 1st, 1916	DIocese or Missionary District	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to Mch. 1st, 1916
PROVINCE VI.			PROVINCE VIII.		
Colorado .....	\$9,198	\$493.23	California .....	\$13,756	\$973.10
Duluth .....	3,404	572.82	Los Angeles .....	15,045	1,686.39
Iowa .....	8,570	708.31	Olympia .....	5,176	241.17
Minnesota .....	16,772	1,935.14	Oregon .....	4,087	381.66
Montana .....	5,022	730.55	Sacramento .....	2,492	130.40
Nebraska .....	4,124	881.42	Alaska .....	1,007	299.52
North Dakota .....	2,166	178.29	Arizona .....	1,139	239.95
South Dakota .....	3,463	649.12	Eastern Oregon .....	706	44.15
Western Colorado ..	664	133.07	Honolulu .....	2,011	.....
Western Nebraska ..	1,452	308.26	Idaho .....	2,094	365.92
Wyoming .....	2,158	331.32	Nevada .....	765	148.67
	\$56,993	\$6,921.53	San Joaquin .....	1,227	331.61
			Spokane .....	2,420	242.11
			Philippines .....	484	5.00
			Utah .....	1,002	178.21
				\$53,411	\$5,267.86
PROVINCE VII.			Anking .....	194	\$18.28
Arkansas .....	\$3,514	\$170.12	Brazil .....	242	67.25
Dallas .....	3,330	151.80	Canal Zone .....	194	36.67
Kansas .....	4,640	554.71	Cuba .....	814	8.50
Missouri .....	13,362	3,507.03	Haiti .....	.....	5.00
Texas .....	6,496	2,369.07	Hankow .....	242	.....
West Missouri .....	4,929	504.59	Kvoto .....	155	.....
West Texas .....	2,403	196.80	Liberia .....	406	323.64
Eastern Oklahoma ..	1,216	204.56	Mexico .....	406	100.00
New Mexico .....	1,068	332.57	Shanghai .....	242	62.45
North Texas .....	691	232.45	Tokyo .....	319	30.40
Oklahoma .....	1,158	362.94	European Ch.s.....	1,624	107.50
Salina .....	853	116.20		\$4,838	\$759.69
	\$43,660	\$8,702.84		.....	.....
			Total .....	\$1,401,278	\$299,166.83

## OFFERINGS TO PAY APPROPRIATIONS

	1916		1915		INCREASE	DECREASE
	TO MARCH 1		TO MARCH 1			
1. From congregations .....	\$231,037.63		\$217,079.43		\$13,958.20	.....
2. From individuals .....	28,505.78		26,329.13		2,176.65	.....
3. From Sunday-schools .....	4,985.03		5,480.61		.....	\$495.58
4. From Woman's Auxiliary .....	34,638.39		40,193.96		.....	5,555.57
5. From interest .....	83,918.38		49,084.47		34,833.91	.....
6. Miscellaneous items .....	3,611.51		3,906.70		.....	295.19
Total .....	\$386,696.72		\$342,074.30		\$44,622.42	.....
7. Woman's Auxiliary United Offering.....	36,000.00		36,000.00		.....	.....
Total .....	\$422,696.72		\$378,074.30		\$44,622.42	.....

## APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1915, TO OCTOBER 1ST, 1916

*Amount Needed for the Year*

To pay appropriations as made to date for the work at home and abroad.....	\$1,621,928.36
Total receipts to date applicable on appropriations.....	422,696.72
Amount needed before September 30th, 1916.....	\$1,199,231.64

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# MISSIONARY DISTRICTS AND THEIR BISHOPS

## I. AT HOME

Alaska: Rt. Rev. Dr. Peter T. Rowe.  
Arizona: Rt. Rev. Dr. Julius W. Atwood.  
Asheville: Rt. Rev. Dr. Junius M. Horner.  
Eastern Oklahoma: Rt. Rev. Dr. Theodore P. Thurston.  
Eastern Oregon: Rt. Rev. Dr. Robert L. Paddock.  
Honolulu: Rt. Rev. Dr. Henry B. Restarick.  
Idaho: Rt. Rev. Dr. James B. Funsten.  
Nevada: Rt. Rev. Dr. George C. Hunting.  
New Mexico: Rt. Rev. Dr. Frederick B. Howden.  
North Dakota: Rt. Rev. Dr. J. Poyntz Tyler.  
North Texas: Rt. Rev. Dr. Edward A. Temple.  
Oklahoma: Rt. Rev. Dr. Francis K. Brooke.

Porto Rico: Rt. Rev. Dr. Charles B. Colmore.  
Philippine Islands: Rt. Rev. Dr. Charles H. Brent.  
Salina: Rt. Rev. Dr. Sheldon M. Griswold.  
San Joaquin: Rt. Rev. Dr. Louis Childs Sanford.  
South Dakota:  
Southern Florida: Rt. Rev. Dr. Cameron Mann.  
Spokane: Rt. Rev. Dr. Herman Page.  
Utah: Rt. Rev. Dr. Paul Jones.  
Western Colorado: Rt. Rev. Dr. Benjamin Brewster.  
Western Nebraska: Rt. Rev. Dr. George A. Beecher.  
Wyoming: Rt. Rev. Dr. Nathaniel S. Thomas.

Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

## II. ABROAD

Anking: Rt. Rev. Dr. D. Trumbull Huntington.  
Brazil: Rt. Rev. Dr. Lucien L. Kin-solving.  
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Haiti: Rt. Rev. Dr. Charles B. Colmore, in charge.

Kyoto: Rt. Rev. Dr. H. St. George Tucker.  
Liberia: Rt. Rev. Dr. Samuel D. Ferguson.  
Mexico: Rt. Rev. Dr. Henry D. Aves.  
Shanghai: Rt. Rev. Dr. Frederick R. Graves.  
Tokyo: Rt. Rev. Dr. John McKim.

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### TO THE CLERGY

**T**HE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

### CONCERNING WILLS

**I**T is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.

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